

Wm. Asper
A
DISCOVERIE
AND PLAINE DE-
CLARATION OF SVNDRY
EVILL PRACTICES OF
the HOLY INQUISITION
of *Spain*, and the originall
thereof: *Wm. Asper*

WITH
CERTAIN SPECIALL 162
examples set apart by themselves,
(besides other that are here and there disper-
sed in their most convenient places,) wherein a
man may see the foresaid practises of the *Inqui-*
sition, as they bee practised and exercised,
very lively described. Translated
out of Latine.

PSALME 74.
Arise, O Lord, and iudge thine owne cause.

LONDON,
Printed for Iohn Bellamie, and are to be sold
at his shop neere the royall Exchange.
Annæ Dom. 1623.

DISCOVERY

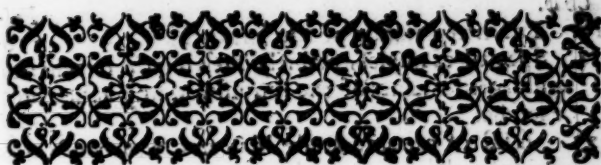
THE

OF

THE

OF

THE



**The speciall matters contained
in this Treatise, placed orderly in
such wise as the Inquisitours proceed
in their Court.**

<i>Chap.</i>	<i>Fol.</i>
1. T he ordinary manner and forme commonly vſed of the Inquisitours, as well in citing as apprehen- ding ſuch perſons as are accused in their conſitorie.	1.
2. The Sequeſtration of their goods, commonly cal- led the <i>Sequeſter</i> .	9.
3. The ſeuerrall dayes of hearing.	11
4. The <i>publication</i> of the witneſſe, as they terme it.	27
5. The confutation of the ſame.	36
6. The judgements and condemnation to the racke, and the manner of execution thereof.	42
8. Other practiſes of the Inquiſition, to driue the Priſo- ners to confeſſe ſuch matters as the Inquiſitors are de- ſirous to vnderſtand.	56
9. Certaine other more ſecret then the reſt.	59
10. How the priſoners bee entreated concerning the whole manner of their diet.	71
11. The viſitations of the priſoners.	84
12. The Acte containing the <i>Publication</i> of the ſenten- ces.	88

<i>Chap.</i>	<i>Fol.</i>
13. The Interpretation of the sentences.	110
14. Speciall examples, plainly shewing the treacheries and legerdemaines of the Inquisition in practice and exercise.	117
15. A list of certaine godly Martyrs, who constantly dying for the truth; the Inquisitors notwithstanding laboured to slander with apostasie and revol- ting.	134

This Table is according to the chapters as they are
printed; the seuenth being mistaken for the eighth, &c.



The translatour to the
Reader.

Here is no good nature (gentle Reader) that beholding on a stage an old Tragedie, wherein be represented the miseries of any one man, or the ruine and desolation of a whole countrie, will not accompany the outward motions of the players, with some inward affection, yea, sometimes with teares and vehement compassion. Which if we doe in a play, whereof the matter is many times but inuented, and howsoeuer it be true, yet happened in Countries farre off and long agoe; the parties neither touching vs in kindred, nor the matter in example: surely the dangerous practises and most horrible executions of the *Spanish Inquisition*, declared in this booke, which now is brought with fire and sword into the low Countries; the sodaine imprisonment of honest men without processe of law, the pitifull wandring in exile and pouertie of personages sometime rich and wealthy, the wiues hanging on their husbands shoulders,

A 3

The Translatour to the Reader.

shoulders, and the poore banished infants on the mothers breasts, the monstrous racking of men without order of law, the villanous and shamelesse tormenting of naked women beyond all humanitie, their miserable death without pittie or mercy, the most reprochfull triumphing of the popish Synagogue ouer Christians, as ouer Painimes and Ethnicks, the conquering of subiects as though they were enemies, the vnsatiabie spoyling of mens goods, to fill the side paunches of ambitious idle shauelings, the slender quarrels picked against kingdoms and nations, and all this onely to hoise vp a pild polling priest aboue all power and authoritie that is on earth : these things ought surely much more to moue vs to compalsion: Being no stage-play, but a matter fit for any Poet to make a Tragedie of hereafter, either for that it will bee an argument most lamentable, or most incredible to them which shall not haue seene it ; The persons which suffer being our neighbours by their habitation and dwelling place, our acquaintance by entercourse, our friends by long acquaintance, of the same household of faith, and our very brethren in Christ. And if we weepe when we see cruelties set forth in playes, because the like either hath happened to vs heretofore, or hereafter may betide vs, then haue we not ouely good cause in these calamities of our poore brethren to bewaile that which happened to them, but also to feare what will follow vpon vs. For if we, that not many yeares since felt but a taste of this Iron whippe, and since haue enjoyed quietnesse

The Translatour to the Reader.

nesse and leifure to serue God, thinke our selues sure and the storme passed, and that wee be but hearers and seers, and haue no parts in this Tragedie, besides that we are vncharitable in so lightly esteeming the griefes of others, we doe also foolishly and dangerously abuse our selues. For who is so ignorant of the holy Complot and Conspiracie agreed on by the Pope and his Champions for the execution of the Councell of *Trent*, and the generall establishing of this *Inquisition*? Behold the attempts in Scotland, the proceedings in France, the executions in Flaunders, and if we Englishmen haue one of the last parts, let vs bee sure, as in Tragedies the last parts and Actes be most dolefull, so wee neuer knew yet what persecution meant in comparifon, to that is meant and threatned vs now. If the Diuels holinesse, and his lieutenant generall, the Popes maiestie, were a little moued then, they bee now (doubt ye not) enraged, and transubstantiate into furour and horne woodnesse, to see their reuenues decay, their Monasteries and Synagogues defaced, their villanies detected, their noble champions slain. And therefore you must set before your eyes the *Diuell* in person, and the *Pope his chaplaine and Confessor*, gotten vp into the top of some high mountaine, and from thence shewing the kingdomes of the earth to such Princes as will themselves fall downe and worship, and thereto driue the world. Which is so farre off from any figuratiue speech, as it is knowne to be the very Platforme and foundation of all these broyles and troubles. Be not deceiued:
(good)

The Translatour to the Reader.

(good Reader) vnderstand the world, these men seeke no religion. For how can they seeke Religion, that thinke there is no God? They seeke the honour and wealth of the world. If the Gospell would allow ambition, pleasure, profite, the Pope would haue long since beene a protestant. If *Poperie* had allowed preaching of the truth, reformation of life, pouertie: *Poperie* had beene esteemed (as it is) *Here-sie*, and so persecuted. But the Pope would bee thought most holy, and be indeed most mightie; the world is false from him: he hath spent all: nought comes in to supply; he hath a great sort to entertaine, a great sort to reward, a great pompe and state to maintaine. Trow yee these things will bee raised of the spoile of poore Protestants? Nay, be thou sure of it, *Papist* or *Protestant*, if thou be rich, and hast any fleecce, it will be all one. Thy land will vndoe thee: thy goods will condemne thee. Euen as the good Citizen of Rome, *Q. Aurelius* in *Scyllas* time, that was neither of the one side nor the other, but lamented the spoile and misery of his countrie, when as he came into the market place, and heard his name read among them that were proscribed to death, cryed out, *O unhappy man that I am: my house at Alba is the cause of my death*, and by and by was openly slaine. If euer there were time like to *Scyllas*, it is now in our dayes, in which hungry need, and vn-satiabie couetousnesse armed with crueltie will spare nothing. The seruant will betray his master: the friend his friend and acquaintance: the brother shall murder his brother. As in the same time,

L. Catilina,

The Translatour to the Reader.

L. Catilina, he that after would haue set fire on the Citie, slew his owne brother, and after prayed *Scylla* that hee might bee proscribed. The which being granted him, he recompenced with killing another, *M. Marius* one of the contrary faction, and bringing his head, the blood running along his armes, presented it in the market place to *Scylla*, and ranne to the holy water-pot of *Apollos* temple which was hard by, to wash his hands, a very fit vse of such holy water. The which storie I the rather recite, sparing an infinite sort of our times, because yee may vnderstand by the way, that *Idols and holy water* bee ancient things, such as were before Christs coming, and will be continued by his enemies till he come againe, and that knowing the Papiests religion to be no better then those heathenish peoples was, their couerousnesse greater, their need more, their cruelty farre passing not onely all present example, but also all written history, you may daily looke for worse then *Scillas* time if they ouercome: hauing on the other side no fierce or cruell *Marius* to withstand them, nor to quarell with them for the gouernment; but a poore flock of silly sheepe behinde their shepheard affraid of the wolues, halfe yeelding, halfe defending their liues: and on their sides thousands of desperate *Catilines*, that to reparaire their decayed states, will not spare neither to kill their owne brethren, nor to fire their countrie: and hauing at all times, but specially now such a *Scilla*, vnder whose banner they fight, as the old *Scilla* may in respect of this, be both forgiuen and forgotten. Take heed, we

The Translatour to the Reader.

haue now to our holy Father a Frier, no secular priest, but a regular Helhound, who though he think it no robbery to be equall in pompe with his predecessours, and in malice with the diuell his father: yet hath he vouchsafed to take vpon him the shape of a man, and goeth (they say) on foot, and maketh his tenants the stewes keepe-in like good huswiues, which is no small reformation, and doth good deeds at home, and worketh wonders (forsooth) whiles he vndoeth all abroad, and openeth such a gap for the great Seigneure the *Turke*, as neuer was yet made. But what will not these fellowes do to reuenge their fall? and what ought not we rather to endure, then to admit these spirituall tyrants? who would not rather be conquered of a mightie Prince and honourable (in comparison) then of a villaine bankrupt priest? who hath for these eight or nine hundred yeares occupied the whole world of credite; and now he should come to accompt, killeth his creditours. A miserable choice, but yet a ready choice. For the *Turke* contenteth himselfe with honour and tribute, permitting religion. The *Pope*, no honour will satisfie him, no riches suffice him, no blood assuage him: neither the death of the liuing, nor the soules of the dead, will content him. Whose very name should not be spoken of without *Surreuerence* and great contempt, for the basenesse and vilenesse of his counterfeit state, were hee not so iustly to be hated and abhorred as the great abuser and very vndoubted Antichrist of the world, and sworne enemy of God and man. The cruell and tyrannicall outrages

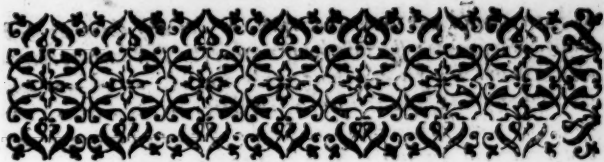
The Translatour to the Reader.

outrages of whose Inquisitours founded and established by the Diuell and this Antichrist, if we conferre with the milde proceedings and discipline of Commissioners appointed by God and his Anointed, we shall thereby see euidently by the heavenly iudgement and sentence of wise *Salomon*, to which mother the liue childe appertaineth : To the Romish whore, who (in despite that she cannot possesse the poore infants that belong not to her, to smother them sleeping with the huge and filthy body of her traditions and ceremonies) seeketh by all meanes possible to diuide and mangle them : or to the naturall and pitifull mother the true Church of the faithfull, whose fathers and ministers (knowing of whose spirit they are) seeke with all gentlenesse to call home the lost ones, and watchfully to nourish them. Whose prince imitating the peaceable raigne of *Salomon*, hath not so much as executed the false Prophets, not killed the wolues, not destroyed the foxes. Onely they are tyed vp short, which though it bee no such suretie for the little ones as worldly wisdom doth require, and necessitie long since hath cried out for, yet is it to them no small griefe to see the Lambes feed before their eyes, and the poorest shepheards least whelpes baying at them : whilst they in the midst of their gluttony and drunkenesse, howle for hunger of their brethrens flesh, and thirstinesse of their blood, and pine for very enuie of the proceeding of Gods word. If the poore ignorant people will but compare the imprisonments of the persecuted Protestants, with the restraints of the

The Translatour to the Reader.

bridled Papists, their famine with these mens fastnesse, their tongues fettered with Iron torments, with the libertie of railing, that our men haue and vse, seditiously against their Prince, & blasphemously against God, their most miserable and strange kindes of deathes, with our mens liuing and liking, they shall easily know the tree & the persons by the fruit. Wherefore (good Reader) hauing so euident markes of their woluish and rauening natures, and so good notice of their bloody conspiracie, & so wayning the very true cause of all these troubles and wars that be in Christendome, and thereto conferring the present executions & slaughters, euen in our neighbours house, the fire whereof may soone imbrace our owne, let vs be stirred vp to pray for their deliuerance, and that it would please God, to turne from vs the same iustly deserued plague for our vnthankfulnesse. Let vs be strong in faith, and couragious indeed, to repell these common enemies from our countrie whensoever they shall offer that they haue so long determined. And if in this translation, there shall happen to be some faults, pardon them till the next impression; for the meaning of the translatour was onely to make thee speedily vnderstand of so great and so imminent a perill: besides, that thou mightest vse this booke as a taste in the meane space, whiles the booke of Martyres be reprinted, wherein there is a most plentifull and notable History of the like matter and argument.

The



The Preface of the Author.



*N*o great a hurly-burly of ciuill diffensions, wherein so many people and nations bend force against their owne companions and fellow-citizens, and furiously rush their swords and weapons into the very bowels of their owne naturall countrie, and for none other cause in very deed but for the Inquisition, it would make a wise man doubt in this case whether of them were madde: the one side, which maintaine the Inquisition, as a thing most holy and wholesome for the Common-wealth; or the other, which seeke not to auoide any godly Inquisition and reformation of religion, but to defend themselves like men worthy of liberty wherein they were borne and bred, from a strange, unworthy, and intolerable slavery. For though they be both alike ready armed, yet differing asmuch in their opinions and iudgements, as they doe in their mindes and affections, it cannot be that right and equitie should bee on both parts: so that, if the one haue iustly taken weapon in hand, the other (no doubt) haue done it vniustly. And to passe over the great number of inferiour estates, it is not likely that the chiefe Soueraignes of the world, who are perswaded that they ought by all meanes possible to maintaine the same, and haue vowed the defence thereof with great deuotion and sollemne oath renned from yeare

The Preface.

to yeare, should erre from the truth, or doe any thing against right or conscience: specially being neither the first authors thereof, nor maintaining it as a thing newly deuised, or without any certaine originall, but as that, which being receiued from their forefathers, and reuerenced both for the opinion of holinesse and countenance of antiquitie, hath by a power greater then is the power of man, beene esteemed here among men as a beauenly thing. Besides these glorious titles, there be also therewnto annexed other singular commodities; to wit, a diligent endeuour to remoue the infection that might grow aswell of the Iewish and Mahometicall heresies that daily doe arise, besides the reuenues of the Exchequer increased hereby, and the sodaine and marvelous enriching of diuers private persons, which though they be great matters in worldly respect, yet are they not so greatly to be accounted of in this cause. But forasmuch as by Christs owne saying, and by naturall reason, a man cannot haue a more easie or perfect iudgement of the qualitie of a tree, whether it be good or bad, then by the fruit thereof, I may without offending of any man in the trial of this matter, which is no lesse profitable then hard and difficult to doe, obserue the same order: since the mischief is now already so farre deteiled, and men growne to be so curious, that they feare not to call into question such things, as they haue hitherto by gre it errorr and doltishnesse worshipped and held for most holy and sacred. Now if the Inquisition be a good tree, or as they delight to terme it a Holy, I doubt not but it will be content to shew the fruits openly, by the goodnesse or holinesse whereof it may without fraud or enuie be esteemed how good or holy the stocke it selfe is. For light leueth the light, and he that dealeth truly and vprightly is willing to come into the light, in despite of the diuell and all other darknesse, that his workes done in the feare of God may come to light. But he that worketh the things that be euill hateth the light, and hauing power and authoritie, bridleth mens tongues; conering his faults with forced silence, lest that the light should discover them, and shew them to be reprobable. Wherefore let all Christendome now behold these
finites

The Preface.

fruites of the Holy Inquisition: which being otherwise very
plentifull, by the onely meanes of Gods goodnesse, wee haue here
and there plucked for a say and taste of the tree, and by these let
them iudge (as easily they may) whether this Holy Tree be wor-
thy to stand still, or to be turned upside downe. For herein resteth
all and some concerning these matters; whether the reports that
I shall make in this Treatise of the Holy Inquisition be true or
no. Secondly, how I came to the knowledge thereof, for no man
will doubt but that this tree doth horribly aserue to bee hewed
downe, if there be sufficient prooffe that it buddeth forth such pe-
stilent blossomes, and beareth like fruites as these be. ^{Againe, it}
^{as the} were a dangerous and inconuenient matter, if we heretofore that
doted the Inquisition as a sharpe and iust plague of God, and
therefore worthy to be holden (suspected, should haue any credite
giuen vs herein. Wherefore I haue thought it a thing worthy the
travaille, to shew the briefest and most certaine way. whereby the
truth thereof might without any great trouble be understood.
That is to say, if the King whose office it is specially to see to the
administration of justice in his owne dominion, would first bee
brought to beleene, that both he might of his absolute authoritie,
and of dutie ought to call the holy Court of Inquisition to ac-
compts, and that no lawes or decrees of their making, no Priui-
ledges, no Bulls, no Pardons or dispensations. finally, no Oath
ought to let or hinder him from the doing of his dutie herein. Se-
condarily, if after he had appointed such a speciall Commission to
examine the Inquisition, he would seeke meanes to be enformed of
such matters by men of grauitie and good consciences, who cal-
ling vnto them others, such as might be thought to haue the most
knowledge and best experience in these matters, might learne out a
truth, as the best custome is, in all other courts and consistories as
they call them. For the which purposes those that either presently
are, or haue beene heretofore fettered in the Inquisitioners prisons,
were first to bee sent for and examined but vnbried in any
case, hauing those worse then Iron bittes, taken from their tongues,
with the which the Inquisition hath hitherto kept her tyrannie
close.

The Preface.

close; that is to say, their sollemne swearing of them to be silent while they live, inhibiting them the uttering of any thing by any meanes, that they either knew, or saw, or had experience of themselves touching the Holy Inquisition, or their whole manner of proceeding against them in Court or otherwise: but that they should rather repute themselves as dead persons for that time concerning the knowledge or sense of any such matters. And as though their oath (forsooth) were not a matter of force enough, they annexe therunto terrible threatnings. By meanes whereof all the trickes of the Inquisition haue hitherto beene sequestered and hidden, and passed vnder couert to and fro, with a cloake and shadow of a zeale of godlinesse, and yet not so obscurely or secretly, but that the whole world (though confusedly and as it were a farre off) hath at the length espied and found out their outrageous tyranny.

And this is the onely cause that maketh all men keepe their tongues, least it might bee their happes likewise to haue experience thereof in themselves. This bridle I say must first bee remoued and taken away from them of whome these questions should be asked, and libertie must be giuen to speake boldly and without danger, if a man would haue these secrecies come to light, that haue beene kept close so long, to the great decay and hinderance of the Common wealth. Wherefore if small credite shall be giuen to vs in this Treatise, or none at all, because wee be as it were a partie, and therefore iustly to be suspected, seeing for our owne parts wee desire no credite, but referre the matter wholly to diligent and orderly triall, there is no cause why any should thinke better or worse of it for vs, but iudge of it indifferently by it selfe as it is.

Moreover it is as greatly pertinent to our purpose, to shew how we came to the knowledge hereof. Wherein, albeit we take God to record and our conscience, that all this is true, yet notwithstanding wee craue no such credite to be aided thereby: neither shall any haue iust cause to lay that to our charge, that we haue gone from the triall of the matter, and vsed this as a shift.

But

The Preface.

But to passe the Kings treasure, and the enriching of other private persons, howsoever they came by their wealth, because we would not be thought to envie their prosperitie of many other and so great commodities as we have before rehearsed, (whereof the favourers and maintainers of the Inquisition do commonly make their bragges, that there is nothing that maketh for them, but rather for the contrary part) it is easie for any man to perceine, that will consider with us but thus much, that of so many thousands of people, either Turkes or Iewes, or true Christians or heretikes (as they terme them) and renolders from the Romish faith, as have come within the Inquisitioners iurisdiction from the very first beginning of the Inquisition, till his day, there are to be seene many thousands of Sambenites, as monuments of some that were burned, some whom besides the perpetuall and vntoconerable infamie that hath redounded thereby both to themselves, and to their whole posteritie, they have bin deprived of all their substance. To be short, that so many spoiles of poor soules doe remaine to be seene as have suffred at their hands for very trifles: but of any whom they have instructed and amended, or withdrawn from their errors, not so much as one example nor any one memoriall.

Now as concerning the originall of the Inquisition, the continuance, and the glorious title that bleareth and blindeth mens eyes now adayes (for what man is he but would bow downe and worship those sacred names and titles: The holy Inquisition. The fathers of the faith: The Inquisitioners of leud heresies and apostacie?) I will speak somewhat, to the intent men may understand by what right they claime and hold the same.

After the warres were ended, wherein Ferdinando and Isabel- la of famous memory expelled the Turkes out of the territory and Citie of Granata, and other places in Spaine, which had vsurped there by the space of 778. yeares, from the time of Roderico the last king of Spain, that was of the race and line of the Goths, having restored their country into the ancient estate that it was in before, and gotten to themselves perpetuall fame and renomme, they fell from those continuall troubles and tumults of warre to
C reforming

The Preface.

reforming and purging of religion. The occasion whereof came as well by the Moors, that being conquered, had liberty to remaine in Spaine, and enjoy all their goods with condition that they should receive the christian faith: as by the Iewes, that were in number as many as the other, who were permitted to continue still under the same condition that the Moors did; commandment being given to all that were not content to admit this condition, that they should immediately depart Spaine, passing over the straights of Marrocke, and retyre into their owne countrey. For the Iewes (as their most ancient Chronicles doe report) did inhabite Spaine from the time that Titus Emperour of Rome destroyed Ierusalem. Who caused them to bee transported thither, there to remaine in miserie and shuldome, being notwithstanding in good case for one thing, in that they were not compelled by any to alter their religion till the time of Ferdinando. Whereupon the kings of Spaine considering, that those people were but only Christians by name and for fashion sake, submitting themselves for feare and awe, and for safeguard of their riches, rather then any love or zeal which they bare to christianitie, devised to make provision, and to take some order for their better instruction. A godly purpose surely, and meet for christian Princes, if euill counsellors had not maliciously peruerterd their good intents. For there were alwayes about the king, certaine Friers of the order of Saint Dominicke, to whom diuers well disposed Princes gave very great care and credit, especially in matters of religion and conscience: which being a proud and ambitious sect, that tooke upon them great skill, and outwardly professed much holinesse most arrogantly and impudently; by meanes thereof, had more free access to Princes private chambers; and thereupon growing to be of their priue counsell, and obtaining such credit, that kings were content to bee ordered and directed by them in these and such like good purposes, whereas they should haue provided godly instructors, pastors and teachers to win and allure the counterfeit christians (as it becommed them) by charitie and gentlenesse, labouring with all diligence to withdraw them from their errors; so embrace true christianitie sincerely and without dissimulation; they erected a new kinde
af

The Preface.

of Consistorie of an Inquisition; wherein the poore wretches, in steade of better instructions, wherewith there was some hope to win them, should be robbed and spoiled of all their goods, and possessions, and either put to most cruell death, or suffer most intolerable torments by whippe or otherwise, leading the rest of their life in perpetuall obloquie and ignominie, and sustaining extream pouertie by losse of lands and goods. Neither was this executed onely vpon such as had most shamefully blasphemed Christ, but the least and most trifling ceremonie of the Iewish or Morish law, or the smallest error in christian religion, whereof they did neuer teach them so much as their articles, had bene matter sufficient to condemne them. To the furtherance of this new deuice Sixtus the fourth of that name, Pope of Rome, put his helping hand by adding his confirmation, so that at the length it became of such force being ratified and established by the kings authoritie and the Popes, that were it not for that the hugeness thereof is such, that is not able to sustaine it selfe, being a thing so burdennous to the world and so importable, a man might very well thinke it to bee impregnable. See I pray you how well these godly pastours provided for the new increase of Christ's flocke, whom they ought to haue had greater regard to feed than their owne bellies, and should not in milking them haue drawne the very bloud to deuour it, nor besides the hauing of their fleece, slaine them also most cruellly to couer themselves with the skinner, neither ought to haue killed the fatlings, but to cherish the weaklings, to binde the broken, to seeke the stray sheepe and bring them home to the folde, like good and carefull shepheards, without using such force and violence, or claiming any iurisdiction or superiority ouer them: to whom they should rather submit themselves and become seruants, considering that they are the folde of Christ. But as for seeking, they sought indeed and daily doe, inquiring with great diligence after the wandring sheepe panting and fainting, but it is to slay them, not to save them. But to proceed, As the Dominicans were the first authors therof, so for the authoritie and estimation that they were in with Princes, they obtained the execution of this tyrannie vnder the pretence of teaching

The Preface.

ching the true christian faith, whereof they had of long time bin accounted the patrons. But afterwards by meanes of their vnfa-
 tiable cometousnesse and ambition, (for the which two vices they
 are already discredited among the common people) as also for
 their crueltie and tyrannie which they practised, being exalted to
 that high estate and dignitie, they became so intolerable, that
 the Princes themselves who lately before had advanced them to
 those estates, were enforced to displace them, pretending diuers
 reasonable causes and allegations, and so committed it vnto the
 Clergie: Whereof the ancient Churches of the Dominicans hung
 round about with ancients and ensignes of victorie, ouer such as
 they conquered during the time that they were in authoritie, is
 proofes sufficient.

Vrig.
 Æneid. I.

Ne from her heart the causes old of wrath and sore disdaine
 Was slaked yet, but in her breast high spight did still remaine:
 How Paris Vennus beautie praised, and hers esteem'd at nought,
 She abhors the stock of Ganimedæ, who lone to heauen had draught.

Howbeit they retaine till this day the title and name of Inqui-
 sitions still with tooth and naile, and will one day no doubt haue
 a cast at the office againe, and claime their right. So that we may
 thanke these wicked counsellors and none other for the Inqui-
 sition at this day, most dwelishly peruertering the godly purposes
 of Princes, which tended to the weale of the Church, and conuer-
 ting them wholly to the aduancement of their owne commodi-
 tie and estimation. Or else, whereto I beseech you appertained it,
 that they which would be accounted diligent and faithfull sow-
 ers of the seede of christianitie, and the zealous furtherers of the
 same, should erect a new kind of Consistory, so rare and strange
 to the whole world, which is not set up to informe the ignorant,
 or to conuince the obstinate, and bring them to the knowledge
 of true religion, either by perswasion of learning, or by charitable
 dealing, the only meanes that Christ would haue his ministers to
 work by, but to compell them by force and might, by rigour and ex-
 tremitie, by commissions and authoritie, by Racks & Torments,
 Chaines.

The Preface.

Chaines, Halters, Barnacles, Sambenites, by Fire and by Fagots: which holy Consistorie of theirs, is not assisted with men of godly conuersation, or knowne to be learned in the mysteries of holy Scripture, such as would labour painfully in the Lords vineyard, and set forward his harvest: but is garded with Sherifes, Treasurers, Notaries, Sumners, laylers, Proctors, Promoters, or Familiars (as they call them) a foule and an infinite company. And who would not iudge think ye, that all these things were devised rather to lay new taxes and impositions upon the people, and to encrease the reuenues of the Eschequer, than for the furtherance of religion. As for the purpose, if a man would chuse out a cunning huntsman with all his furniture, hauing his artillery about him, his snares, grinnets, bejes, dogges, &c. and send him thus arrayed to preach the Gospel, and publish Christs religion, what man I pray you that were well aduised, and should behold such a man, hauing his hands daily imbrued with the change of preyes and spoiles, would not account him a better hunter than a preacher? For (doubtlesse) the commission and authority of preaching was given to good and godly Bishops and pastours (if any such there were) both by the lawes of God, and constitutions of man, that they should teach and instruct, as well the young novices as the elder schollers, so tread the path of true godlinesse. But these men being so blind, or so carelesse, or both, that either they could not, or would not see to their office and dutie in this behalfe, there was neuer a man of them all, either Bishop or Divine, but he thought that a great part of his dutie touching his function was abridged & dispensed withall, by meanes of erecting the court of Inquisition; all good and godly laws concerning christianitie, are so cleane raced out of the tables of their hearts.

And this Inquisition being erected in this wise at the first, and ratified afterwards by the greatest authority in the world, that is to say, the Kings and the Popes, though it had the opinion of holinesse to countenance it, so that it should seeme to deserue the approbation of most men, yet was it neuer generally receiued of all. For at what time king Ferdinando went about to establish it

The Preface.

in Arragon, which was his owne inheritance descended from his father, the Nobles of the realme did first make humble supplication that it might not be established. Afterwards, being by violence forced upon them, they did also with force and violence withstand it, alledging that it tended rather to the impeachment of the libertie of their countrie, then to the reformation of religion. In so much that it was not received (if a man may say it were received at all, that was forced upon them against their wils) till the settling of it had cost many a mans life. And besides the hatred which the Nobles and Commons of that Realme beare against this their holy Inquisition at this day, it doth well appeare by the death of Signor Epila, who being sent thither by the King with large commissions to execute the same, was slaine of the Noble men at Sarragossa in the Cathedrall Church. The which caused many of the foolish superstitious people to worship him even as a Saint. For it is very certainly reported, that the bloud issuing out of his body, being newly slaine, sprang out in such abundance, that it spirted to the Altar. By the which miracle (say they) God declared both the innocencie of the person, and the goodnesse of the quarrell wherein he was slaine. Notwithstanding all this, and that diuers other miracles are sundry times seene upon his tombe, to confirme the same opinion and fauour of the common people, such is the folly of men, and the power of the diuell (as Paul saith) to deceiue men which haue reiectted the loue and zeale of the truth, he could neuer yet attaine to be canonized a Saint, and called Saint Aepila : forasmuch as enterprising a iust quarrell, he was not only found to haue a short of male on at the time of his death, (which thing notwithstanding they say, he might well enough haue enioyed the holy name of a Saint) but he had also vnder his other garments a short hanger by his side, and that (forsooth) only hindred his absolute honour.

This Inquisition you will say was not brought in, to the end that any should thereby be instructed in the principles of true religion, but onely that heresie by meanes hereof might bee abolished. Marry so much we yeeld vnto them indeed For it appeareth plainly

The Preface.

plainely by the zeale that was in those good Princes, that they had a better meaning with them at the first, then that which through their wicked counsellours afterward was put in execution. The Inquisition being thus established for the same ends and purposes which I have before mentioned (as some affirme) before the battell at Granata, which maketh nothing against me if it be so, the charge of instructing the people in the principles of religion, was first referred to Vicars and Curates, and from them translated to the Wardens of the Church, and afterward to the Clerkes in euery towne and parish, who taught the simple abused people their Ave Maria, Pater noster, their Credo, with Salua regina. in Latine shall I say, nay in a barbarous kinde of Latine, and that with sporting themselves, and mocking the poore silly soules, without any deuotion or zeale, not without reward neither, but very dearely and at a high price; many times besides their common wages, they were payd with the goodwines honestie, or the daughters virginities. For the other fine comandements of the holy Church, which they said were necessarie to saluation : that is to say, the hearing of Masse on holy dayes and sundayes : The going to shrift and holy confession: The receiuing of holy bread, the due obseruing of Fastis enioyned by the Church, and the true paying of their tithes and Church-duties, these things I warrant you were beaten into their heads in plaine words and mother-tongue. By which kinde of discipline, what other thing I pray you could seeme to be sought, then to bring men into a heape of perpetuall errors? And the court of Inquisition being erected on the other part for reformation of errors, they might be sure like good hunters to lodge the Deere, and take their stand, and so to obtaine a continuall prey. But to proceed, let vs grant them thus much, that the Inquisition was ordained to none other end, and that they be two seuerall and distinct offices, to teach the faith, and to roote out heresies, yet were it the part and dutie of good and discreet counsellours, to provide that the authoritie committed to Bishops by the holy Scriptures of God, should not thereby be taken from them: neither should any other perswasion
enter

The Preface.

enter into their heads, that there were any other fire or sword to root out heresies, but only the sword of Gods word: both the which things the holy Apostle did most evidently teach in the Epistle to Titus; where among other qualities required in a Bishop, hee would haue him embrace the word of God fit for instruction, that he may be able to exhort by wholesome doctrine, and to convince the gainsayers and aduersaries. For surely a true and iustifying faith cannot be forced, (the nature thereof is such) no more can heresie be destroyed by the heretickes death. But the word of God is most apt and fit for both purposes. For thereby faith is not only engendred, but increased and multiplied merrily, and whatsoeuer is not agreeable to true faith, if it be examined and tried by the light of this word, shall soone be bewrayed. Wherefore they ought first to haue resorted to the Scriptures, and taken counsell of them, whether they had limited any punishment for such as should shew themselves wilfull and obstinate against the truth, or the most cruell execution that can be by fire. For as concerning the confiscation of goods, what can be thought more wretched and conetous, or more vnjust and shamelesse, or farther from the profession of a Christian man? And to let passe their open infamy, the stainewhereof will hardly be spunged out againe, who can worthily speake enough against them, that vse the same kinde of punishment euen against those poore wretches, whom they haue perswaded to recant their errors? Paul in the place aboue mentioned, appointeth no penaltie, for as much as it may well be, that the partie condemned may in time be reclaimed, and therefore mercy ought rather to be practised of euery good soþheard with all gentlenesse and love, then any such extremitie. But let vs enter further, and see what Paul appointeth for such as are obstinate persons. Auoide the company of an hereticke (saith he) after one or two admonitions. First hee would haue him charitably admonished of his error twice or thrice, and that by the Bishop, not cited into the court, not put to the torments, or otherwise punished for his erronious opinions with such extremitie, and so continually. Then if gentle admonition will reclaim him,

The Preface.

him, there is good cause why both the Bishop and the whole congregation may rejoyce of the winning of a brother, to be a member of Christ. But if such admonitions will not preuaile, he counselleth vs to proceed to excommunication: that is to say, to cut him off and exclude him the company and fellowship of the Christians: the which notwithstanding must not be executed in way of reuenge of his error, but ministred as a medicine for his amendment. And this judgement of the Disciple agreeth with the rule of his Master: If hee wil not giue eare to thee, nor other (saith he) that is to say, them that haue giuen him admonition the secondtime, Let him be thenceforth accompted of as an Ethnicke or Publican. Which is as much in vnderstanding, as if he had neuer receined the faith. In this degree of seueritie, which being duely considered is sharpe enough, Christs discipline stayeth, and proceedeth no further. And this is the Court, these be the lawes thereof, and the whole manner of proceeding, wherewith a true Christian man (if there had beene any such among them) should haue contented himselfe in proceeding against his brother being beside the right way; or against any heresies, of what sort or condition soeuer they be, because Christ hath thought them to be sufficient, and provided these remedies, which the Church hath alwayes vsed from time to time to great profite, in the rooting up of all heresies that at any time grew therein. As concerning the putting of heretickes to death, it is like altogether, as if a Phisician, to the intent to rid the patient of his disease, should for the nonce rid him also of his life. Moreouer, they that doe pretend most of all now adayes the rooting up of heresies by such meanes, do not only not attaine therunto, (for as yet the world is blinded, to take fallhood for truth) but if it were so, then by taking away his life, they cut him off from all those meanes and possibilities whereby he might attaine his owne saluation. For it might very well come to passe in time, forasmuch as Gods judgements

The Preface.

are deepe and incomprehensible, that the partie continuing alive, might bee brought into some better case. But it is to be feared will some say, lest he infect others. True it is, and for that consideration both Christ and his Apostle commaundeth us to eschue him, and to cut him off from the body of the Church. But if they would needes proceede farther, and upon other reasonable considerations punish such obstinate persons more seuerely; were not the ordinary magistrate sufficient to execute the same? Doubtlesse their answer will bee this, that the knowledge of heresies, can in no case appertaine to the secular magistrates; because they for the most part are ignorant in the holy Scriptures and Ecclesiasticall affaires; For this is a common saying with these Fathers that are so far seen in Gods secrets, that neither the knowledge nor determination of matters in religion doe appertaine to the Secular magistrate, as they terme him in despite and reproach. But I pray you in what respect are they themselves chosen to supply those places, and to bee Inquisitors to determine matters of faith, whereof they are termed the Fathers, or to discusse heresies, whereof they are said to ridd the world, being neither learned in Scriptures, nor able to teach the beliefe? For they are thought men good enough for that office if they be Doctors in the ciuill and canon lawes. As for their Diuines (and yet a silly diuinitie God knowes) truly since the time that the Dominicans were displaced thence, whereof I made mention before) we haue not seen any of them execute any such office. Yea, what if since that time there hath bin an order taken by the Inquisitors, and entred into their books, that no Diuine thenceforth should occupy any such place? Now as concerning the ciuill law, surely the Inquisitors do not excell the secular magistrate; and as for the canon, if a man were neuer so well seen in it, they cannot deny but it serueth as little to the deciding of matters in religion as the ciuill. How then is it possible to be otherwise, but that when such ignorant men bee admitted

The Preface.

to determine matters of Religion, as haue no manner of knowledge in the holy Scriptures, saue only a little poore skill in the constitutions of mans braine, they must needs turne sweet into soure, and soure into sweet : call light darkenesse, and darkenesse light ? That is to say, in professing themselves to bee the Patrones of faith, roote out all faith, and maintaine monstrous errors : slea the children of God, and cherish the children of the diuill : kill the seruants of Christ, foster, maintaine, and encrease the seruants of Antichrist.

Here they will answer vs, that albeit they themselves can no more judge of matters touching faith, than a blind man can of colours, yet they take into counsell and commission with them, to debate such matters, diuers Diuines, whose pre-script rule and order they put in execution, specially Dominicanes, who haue nothing now to doe with the high authoritie and commission of Inquisition, saue only that they are admitted to consultations, and to the Qualifications of doctrine, as they terme it.

And here though we examine not narrowly with what quantity of Diuinitie they come furnished to this office, yet we may easily ghesse that being remoued for the causes aforesaid, and thought unfit for the place, they are not since growne much more apt: specially seeing besides their old infirmities, they are grievously sicke of their ancient shame, daily renewed by beholding from a low place, the loftie Tribunal seat from whence they are dismounted, and are in a perpetuall beadach and madnesse of jealous men, to see their aduersaries enioy the honour which they haue lost. Wherein we report vs to the Inquisitioners themselves, for no man knoweth better then they, what tokens the poore Dominicanes giue outwardly of the great bile within their brest full of malicious matter, as oft as they are called to those grane and weightie deliberations : in-so-much that it hath perhaps beene thought on, to shut them quite out of the Inquisitioners doores.

The Preface.

But goe to, they are peradventure amended since. Why might not then the ordinary magistrate call the same Divines to the same consultations? Now to appoint any man iudge of matters which hee understandeth not, whereby he must needs hang altogether of other mens opinions and sentences whatsoever they bee, what an iniquitie is this? What a perverting of all law and iustice? Who therefore can maruell, if when we see the Holy Inquisition sit in her heavenly Tribunnall^{se} seat, we say with Salomon, I haue seen vngodlinesse sit in the seat of iudgement, and iniquitie in the place of iustice? And yet notwithstanding all this, what libertie and prerogative they will allow themselves, in the very same matters which they punish in others, as the highest points of heresie, you may behold in the example following.

It happened a few yeares passed, in Barchinon a very famous Citie in the territory of Cathalonia, that when they should march forward in their procesion on corpus Christi day to carry the Masse bread about, and all things were ready, requisite to so solemne a shew, even as the Priest that had danced the Tragicall high Masse, should couch the blessed host in the golden pixe, as the Diuell would haue it, it was too great a compasse to be put in the boxe. All men were amased: the whole shew staid: there was not a man in that great and notable assembly that knew what to doe, in a case so strange and so vnlooked for. Now surely it was a sport alone, and a iest worthy so great a company.

Some perhaps of the wiser sort, saw no way but one to help at a pinch; namely to begin a new Masse in Gods name and with better lucke, and to shape a cake fit for the boxe. But that was too late: for the procesion had farre to goe; and it was too too much paines to defer it any longer. And besides, perchance there was neuer a sir Iohn there but had broke his fast well, the better to take paines in so great a solemnity. And tho the Divines were of opinion that hee that

sang

The Preface.

sang the high Masse, might dispatch another in case of need:
fitto, yet he good soule looking for nothing lesse then such a
chance, had already sump up the rinsing of the Chalice, as
his dutie was to doe. Well sir, there was one of the Inquisi-
tors, a man of Arragon, whose name was Molonio. This
Gentleman being as hastie by nature, as bold by authoritie,
made no more adoe, but tooke a paire of cissours, and pared
his maker where he was ouergrowne, and so by a little paring,
put both him in the boxe, and the people out of doubt. Some
perhaps will praise this mans present wit in so great a dis-
ficultie: others will abhorre and detest his godlesse and rash
boldnesse: others will bewaile and lament the hard fortune of
their God so to be pared and circumcised by the cursed hands
of a cruell Inquisitor. But good Lord, if any other had
beene so sauncie but an Inquisitor, specially if he had had any
Iewes blood in him, how would they haue handled him trow
you? Indeed Molonio was put out of office: but he tarried
not many dayes ere he was sent to be Inquisitor at Siuil,
for they might not lose so stout a souldier of the Inquisition
for a trifle. What should we here talke of the Popes autho-
ritie? they extoll and abase him: they adore him and contemn
him: they renouge his wrong and doe him wrong, euen as bee-
serueth or hindreth their holy office. Wee purpose not to pro-
secute these matters any further, meaning only to touch them
in way of Preface, to declare by what beginnings and occa-
sions the Inquisition is growne: what antiquitie and holi-
nesse it carryeth: and what profite it hath brought to the
world vnder the title of reforming religion. These things
being as we haue declared them, so true in deed, and such in
qualitie, as no honest man can either plainely denie them, or
justly excuse them, no man ought to maruell if the people,
which haue otherwise hitherto beene most dutifullly obedient
to their Magistrates, to drine so horrible a pestilence from
their countrie, haue betaken themselves to their weapons and
defence of armes, as hauing none other more reasonable

The Preface.

meanes to helpe themselves.

They protest, that they seek not to auoide the reformation of religion, which they heartily wish for, so that it be such a one as is worthy of so good a name, and bee directed by the prescript word of God, which ought to be the onely rule of religion, to all that loue true religion. And in that behalfe, what can they hope for of the Inquisition, besides that it hath already yeelded? They protest further, that they owe to their lawfull governours, and that by the expresse word of God, obedience, honour, and tribute, the which they are most ready to performe with their accustomed chearefultnesse and hearty goodwill. Only they humbly pray and beseech, that it may be taken of them without the dishonour of God, and the most miserable captiuitie and thraldome of their consciences, the which ought to bee more recommended, and deare to good and godly men, then their very liues. They protest besides, that they will not any manner of wayes shake off the yoke of just obedience to their Magistrates, but they complaine, (and that not without great cause) that besides the easie and gentle yoke which they haue hitherto borne with that meekenesse of heart that became them, they are scourged with the Iron whips of the Inquisition, which seeketh nothing but the slaughter of innocent Citizens, and the confiscation and spoile of their goods. They might haue in times past with some colour blamed the men of Arragon, which receiued not the Inquisition without tumult and bloodshed, for it was then couered with that goodly and fresh name, and shew of holinesse: neither as yet had it raged against all indifferently, but only against the lewes and Moores, and that also for very plausible and apparant causes. But now since it hath not ceased to bring forth such fruites, as wee haue rehearsed for these threescore and fiftene yeares: I thinke they shall not seeme to be madde, that seeke by all meanes to them possible, to drine it from their borders. Nay, they might rather be truly iudged to bee madde men,
if

The Preface.

*if in stead of their faithfull fathers, and good shepheards
and preachers of true religion, they would wittingly and
willingly receiue into their houses the very enemies, and most
cruell destroyers of all faith and religion. And if there be
any that know them not to bee such as wee terme them, let
them read but part of their sleights and manner of procee-
dings discovered in this booke, (for wee could not
learne them all,) and let them well waigh
and consider them, and
then judge.*

The first thing I noticed
 when I stepped out of the
 car was the cold. It was
 a sharp contrast to the
 heat of the car. I shivered
 as I walked towards the
 door. The door was open
 and I stepped out. The
 air was crisp and clean.
 I took a deep breath and
 felt a sense of relief.

2

A DISCOVERY AND

plaine declaration of sundry policies practised in the Spanish Inquisition.

CHAP. I.

The ordinary manner and forme commonly used as well in cyting, as apprehending such persons as are accused.

Whensoever any denunciation (as they terme it) or rather information is giuen against any person, be it only for matters of no great importance (as nothing commeth into this court so small or simple, but the parties accused are very greatly endamaged thereby) the Inquisitors accustomably vse this kind of practice. First, they suborne some one out of a number, such as have learned their lessons for the nonce (commonly called *Familiars*) who of purpose shall cast himselfe to meet one, and being prouided afore hand what to say, shall greet him on this wise, Sir, yesterday, it was my chance to bee with my Lords the Inquisitors, and as they happened to have speech of you, they said they had to talke with you about certain of their affaires, and therefore gaue me in charge to summon you to appeare before them to morrow at such an hour. Now the party may not (being once warned) either refuse or disferre to come, but at his very great perill. Whereupon the next day hee repaireth to the place where the Commissioners sit, and requieth the porter to signifie vnto the Lords that he is come. Whereof as soon as they haue intelligence, all three (if they be present) or at least two of them, meet in a Counsell chamber where the Court is commonly kept, as at *St. I. in the castle Triana*, and

*The Inquisi-
tors Famili-
ars.*

But bound in such

*The Court
and prison
of the Inqui-
sition.*

such like places elsewhere in other Cities abroad, and calling the party in before them, they demand of him what his sute is. Who answereth, that yesterday he was warned vnder their precept to come and speake with them. Then inquire they his name; and that knowne, what he would: for as for vs (say they) we wot not whether you be the same man that we commanded to be here with vs, yea or no. Marry now si-
thens you are come, if you have any thing to enforme vs of, in this holy Court either of your selfe or of any other, in discharge of your conscience (man) let vs hear it. Wherunto the party either answereth that he hath no such matters to enforme them of (as indeede to stand vpon that point to the end with them, who seeke nothing els but his vndoing and such as he shall appeache is the wisest & safest way that may be taken) or els of meere simplicity, not knowing how he entangleth himselfe, rashly & vniadvisedly uttereth some thing of himselfe or of some other. Then my Lords the Inquisitors gladd that they haue caught him, to the intent the more easily to feare and amaze him that thus foolishly hath made himselfe so fit a morsell for them to prey vpon, cast looks one at another, and reioy-
cing as though they had smelt the rat, all at once fix their eyes vpon him, and behold him earnestly: and whispering together a litle while (I wot not whether they say ought or nought) at the last either award the party to prison, if the matter that he discloseth of him-
selfe seem any thing weighty, or if he chance to con-
fesse nothing at all, they with a long deliberation, prepa-
ring that they know not, without better informati-
on, whether hee bee the same party whom they com-
manded to come before them or not. Whilst the party
is thus in examination, provision is made that the
promoter who gaue information against him, is so-
cretly hidden behind some tapisstry, where hee cannot
be

be seen, yet so, as he may see the parties face, and know if it be the same man, or no, if haply the Inquisitors know him not. Then licence they him to depart, being assured that it is he which shall minister matter for this tragedy, and perhaps call him not before them of 2. or 3. moneths after, (specially if he be there inhabitant: for if he be a forreiner, they lightly giue him not so great respir. The next time, when their pleasure is to send for him, they exhort him againe, that if he know or haue heard any thing that concerneth their holy Court, to disclose it vnto them. For we know right well (say they) that you haue dealt with certain persons suspected in religion, which if you will confesse of your own accord, assure your selfe you shall receiue no harme: therefore we charge you take heed and looke well to your selfe. Our opinion is of you, that like a good Christian man, you will call to your remembrance such things as are by-past: for indeed a mans memory is weak (we wot well) and may fail him, and therefore it may be you haue forgotten, and faine would tell all you know if you could call it to mind. By these and such like subtilties they abuse many silly soules, or els dismisse them for that time: yet so, as they shall not think themselues cleerly discharged, but, to keep them continually occupied and vnquieted in their minds, and to make them stand in daily fear & awe of them, tell them it may be they shall haue further matter against them, and occasion to call them againe. Yet sometime it hapneth that they beare with some person, and winke at him many dayes, and with some whole yeares, ere they cause him to be apprehended, alwayes provided, that he shall haue one or other of these iolly mates to keepe him company wherefoeuer he go, and waite vpon him at an inch to creepe into his bosome, and grope his conscience: who vnder the colour of friendship and familiarity, very craftily and subtilly, whilst he good man thinkes no harme, shall daily come and visite him, and haue an eye to all his doings, & mark

with whom he conferreth, where hee vseth to resort, what he doth there, and, as nigh as may be, whereabouts he goeth and what he intendeth: in so much that without the speciall ayde of Gods holy prouidence, it is not possible for a man to escape their snares. Now if any of the Inquisitors chance to meet any such persons so dismissed, they salute him very courteously, and shew him a good countenance, promising to stand his good friend. All which courteous kind of entertainment tendeth to none other end but to make the man more carelesse of his estate, and so to vndoe him ere he be aware. But what good (I pray you) can they get by these detestable and abominable sleights, except perhaps they vse them for their recreation, and take like pleasure in them as doth the fouler in his pastime, when hee playeth and dallieth with his game or the fisher, who after he hath stricken the fish, suffreth her to play with the line, and to sport her selfe for a time that will scarcely last the turning of her taile: or as the catte that playeth with the mouse, after she hath giuen him some priuy pinch, leaving him at large, and hunting him afresh, and by and by teareth him with her teeth, and eateth vp euery morsell? Wherein it may be that some secret mystery lies hid, which all the world perceiues not, nor altogether without gain to these holy Officers. Howbeit this kind of dallying with their prey, they vse not with euery body alike, in such sort as is before declared. For they haue very great respect of persons and causes in this behalf. Which is a plain token that they deal not in this sort either with such strangers or town-dwellers as they thinke are like to escape from them by this liberty, neither yet with such as are charged with great matters, whom they thinke needfull to be seen vnto betimes, specially if there be any hope that by their confession they shall haue intelligence of
any

any other. But first, when they are determined to apprehend any person that is accused, they vse to send for the Bishops deputy of that diocesse or Ordinary (as they call him) and making him priuy to the depositions of the witnesses against the party accused (which they call an Information) after a little consultation had with him of the matter, they all subscribe to a writing, which is a warrant directed from them to attach him: which kind of dealing seemeth to haue a shew of good equity. Forsooth they will not bee thought to touch any of another mans flocke without th'aduise & consent of his own Pastor, who being full ignorant & vnskilfull (God knows) in the duty of a Pastor (as commonly all of that coat vnder Papacy are) is brought to giue his consent, that the sheep ouer whom he hath a speciall charge, shall first be fleeced, & afterward miserably slain, & bereft of goods & life. For as yet there hath neuer any breach bin heard of about these matters betwixt the Inquisitors and the Ordinary for defending any of his flocke that hath been by them sent to execution. Yet may a man see oftentimes, yea daily almost, great numbers dy in prison, some hunger steru'd, some extremely racked and dismembred in euery ioynt of their bodies, some euen in the midst of their torments yeelding vp the Ghost betwixt the tormentors hands (as I will not faile hereafter to declare, when I shall be occasioned to treat therof more conveniently) insomuch that the Inquisitors wil say of some of them, that they were as harmlesse men, and as innocent, and put to death as wrongfully as any men could be. Wherby it is euident, that this sending for the Ordinary to confer withall, about the apprehending of some vnder his cure, is a very vaine thing, and rather a foolish ceremony, than a matter serious or done of any iustice. And to tell the plaine truth, their manner is to bid the Ordinary to a banquet to quaffe his part of the blood of his owne sheepe, that the wolves may continue the faster friends. Our Lord Christ, the great shepherd of the sheepe, come when hee seeth his time,

and render to each of them according to their owne deserts. Yet sometimes it hapneth, that they call not the Ordinary to counsell, before the party be both accused and apprehended. For being well assured that hee will not gainsay them, nor controule any of their doings, they thinke it enough when the party is fast & forthcomming, then to declare to the Ordinary the occasion and manner of their proceedings: who hearing it read vnto him, liketh very well thereof, aswell that they haue already done, as is also content with whatsoeuer els they can deuise to do. Now if any that is accused doe chance to make an escape, either before he be apprehended or after, then vse they all deuices that may be to find him and fetch him againe. Neither is it sufficient that they giue the searchers certain common signs and tokens to know him by, as to describe his apparell, his countenance, age, &c. but they draw his counterfaite as liuely as may be in sundry patternes, and distribute them among the searchers, to know the party the more easily by, whom perhaps they neuer saw in all their liues: whereof I will report you a true tale for example.

counterfaits

The Alguazil is in manner of a Sheriffe.

Not long agone they apprehended a certain Italian at *Sinil*, who had wounded one of the Paratours on a time being at Rome, commonly called the Inquisitors *Alguazil*. And albeit the Familiars that were sent to seeke him, had his counterfaite about them, as they vse to haue: yet notwithstanding hapning vpon him at *Sinil*, and halfe in doubt whether it were he or no, because hee had altered his apparell, and of purpose changed his name, they pursued him a good while onely of a bare suspicion, which they had by his countenance that it should be he. Therefore one day as he was walking and talking with diuers in the Cathedral Church at *Sinil*, they found out this new deuice to attempt him withall, seemely for such Familiars. Two or three of them came somewhat nigh about him, and as he hapned to turne in his walke, his backe being
towards

towards them, on a suddaine one of them calleth him by his old name. The party being in earnest talke, and mistrusting nothing, suddenly looked behind him, & made answer: whereupon the catchpoles forthwith laid hands on him, and were cleerely resolu'd that hee was the selfe same man. This fellow lay in yrons a good season, and after long imprisonment was whipped about the towne, and condemned to the gally perpetually: and thus was he serued for hurting the *Alguazil*, partly through his owne folly and negligence for want of a little heeder-taking. The which deuices albeit they be very subtil, and such as no mans wisdom can auoide, yet shall it not be greatly amisse to shew one other special example, how God oftentimes maketh them starke fooles, and guardeth his with a holy kind of policy, that they may bee able to goe an ace beyond them. Not long since there was a certaine man of the Low Countries that had escaped out of the Inquisitors prison at *Valladolid*, who was apprehended for the profession of the Gospell, and had bin a long season in prison: There went out to seeke him (as the custome is) diuers of these hunting Familiars, who within a few leagues off, ouertooke him in the high way, and stay'd him. The party told them flatly hee was not the man they tooke him for, and yet would not these good fellows leaue him, but by force and strong hand went about to bind and bring him backe againe, still contrari-
The Fiscall.
ing him, affirming him to be the selfe same man whom they tooke him to be: and thereupon demanded of him, not doubtingly, but as though the matter were very cleere; Are not you he (Sir) that escaped out of the Inquisitors prison at *Valladolid*, about eight dayes since? Not I (Sirs) saith he, setting a good face on the matter, and therefore view me better. I am no such man, but am newly come from *Castile*, where I haue wrought in mine occupation a great while: and because you shall the better credit my words, and know it to be so, here is my testimoniall.

moniall which I carry for my passport, take and reade it : and forthwith tooke out a certaine writing which he had about him, and offred it them to read. Which, after they had read it, they gaue credit vnto, and let him goe with shame enough that they had been so childishly deceiued in taking one man for another, as to their thinking they had done. And as touching the testimoniall that stood him in so good steed, this is the truth of it. After his departure out of prison, making as much speed in his iourney as possibly he could, he chanced to meete with a countrey man of his by the way, one of his old acquaintance newly come from *Castile*, and to helpe himselfe withall in this distresse, found meanes to obtaine his passport, which beyond both their expectations, as God would haue it (a thing so appointed by his secret prouidence) did serue this mans turne, and saued him from so great a perill. For the other was departed from him but two dayes before, and left his testimoniall behind him in this mans hand to keepe: whereby he was in good time preferued, and they colted like knaues very prettily. Yet haue these Familiars another fetch beyond all this, to retriue them that are escaped and fled away. As, some of them shall trace him by his footing if they can finde his foot-steps: others shall pursue him that way whither they thinke in their owne iudgements hee is most like to bee gone: another crew of them shall lye in waite for him by night, because they are sure he will trauell by night rather than by day. For I tell you, they are moe than a good sort that are appointed for these purposes; insomuch that a sic cannot escape the Inquisitors fingers, but there shall be enow at hand ready to fetch her againe. But God, against all their devices and narrow searching diligence, shall arme and safegard him, whom his good will and pleasure is to deliuer. And thus much concerning the apprehending. Now to tell how they entreate them after they be arrested and committed to ward,

Disco.

Passport.

The Sequestration of their goods commonly called the Sequester.

IMmediately after euery arrest done by the *Alguazil*, or complaint made to the court of any person by any of the Familiars, they straightway take from about him all the keyes of his chests or lockes whatsoeuer, if he haue any, and forthwith send a Notary and certaine catchpoles with the *Alguazil* himselfe to take an inuentory of all such goods as are in his house whatsoeuer they be. Which being done very exactly, such as they finde, they leaue in the custody of some rich man dwelling thereabout, who undertaketh to be accomprable therefore, and to re-deliver them duly and truly whensoeuer they shall be demanded. But in this *Sequester* (as they terme it) the owners of such goods had need to looke well about them, and alwayes haue an eye to their fingers which are at the sequestration, and are the doers, specially when they come to rising of money and iewels, either gold or siluer, or any other thing els that is of any price, and light for conueiance, or will lye in a narrow roome. For they are commonly lime-fingred, and will lightly make something sticke by them, if they be not narrowly scene vnto. And indeed the greater part of this rabble of Familiars are bauds, theecus, shifters, and the vilest sort of people that liue only by filching, which cannot, nor will not hold their hands if they should hang for it. Besides that, they are perswaded in conscience, that they should not in such cases forbear other mens goods, although they haue no manner of right thereto.

Now to tell you briefly whereto this sequestration tendeth. Forsooth, that if it happen the party be condemned, so that his goods or any part thereof be confiscate, this holy house I warrant you will not lose so much as a dodkin of them. For who knoweth not thus much, that the prey and spoyles of such silly soules is all that they seek for? els what should these holy fathers that respect nothing but

vertue and godlinesse, doe with their goods (I pray you) whom they beare vs in hand they would so faine bring home againe to the right way? Or who is so mad to think that misbelief can be amended by losse of lands or goods? Yet it may very well besee me Christian men to be spoyled of all their substance, yea, and of their clothes from their backs also, by their enemies, seeing their head, whose members they are, and whose truth they professe, was so serued: for whose garments (likewise) not much worth, perhaps halfe thread-bare with wearing, after they had put him most cruelly to death, they determined also to cast lots. And this kind of Sacriledge is now so ratified and confirmed by the common consent of their *Diuines*, that is to say, the Monkes and the residue of the Clergy, that they shame not to preach & teach openly, that whoeuer is not iumpe with the Pope, or dissenteth from him in the least ior, is bound in conscience, in all haste (say they) to bring in all his goods into the Kings Elchequer, and that he hath no more right vnto them then if he had robbed the King of them before, alleadging this reason, that for so much as he is reuoluted from the Church of Rome, he is no longer any right owner thereof, but the King, to whom the Pope hath adiudged them. Wherefore a man is bound (say they) to restore them vnto him, although the Inquisitors neuer heard so much as one word of him. And thus these subtill foxes by this one policy are both greatly gracious with Princes, and therewithall doe inueigle the consciences, & pick the purses of the silly foolish people, deeming them as gods. But to returne to our purpose. As soon as the prisoner is entred within the first gate of his prison, the keeper hauing with him a Notary, asketh him if he haue a knife about him, or mony, or rings or any otheriewels. And if it be a womã that hath a sleath of small kniues at her girdle, rings, little chains, bracelets, ouches, or any other ornaments, such as women weare, they strip them of all these, & commonly they be his fees
that

that findeth them. This is done to this end, that the prisoners during the time of their imprisonment shall have nothing to succor themselves withal any waies. They search them also, lest they bring in priuily about them any writing, or book, or any other such like thing. But after they be once entred into prison, they are shut vp in a close cabbayne, where they haue scarcely good elbow-roume, for cleanlines and lightsomnes not much vnlike to *Little ease*. And some are close prisoners all alone for 8. or 15. dayes, some by the space of 1. or 3. moneths, and other some all their liues long. Some againe haue fellowes and companions from the very first day of their imprisonment, as the Lords Inquisitors will, and as they thinke most conuenient to bring their matters about.

CHAP. III.

The seuerall dayes of hearing.

After they haue thus continued in prison about a week or two, the Inquisitors priuily packe with the Jaylor to be in hand with the prisoner, as though it came from himselfe, and to aduise him to sue that he may come to his answer, and pray to haue a day of hearing. Wherein, it is not to be thought the contrary, but that there is some mystery meant thereby, that the prisoner must first begin to stir in his owne cause. The keeper therefore either at dinner time, or some other most conuenient to bring his matters about, resorteth to his prisoner, and among other talke, at the last falleth to question with him how it hapneth that he sueth not to come to his answer, that his matters may be more speedily ended, and aduise him to labour it with as much speede as may be, making him beleue, the sooner the better, and that it will much further his cause so to do, and at the length bring his sute to some good effect: Adding moreouer, that for the acquaintance which he hath with him, in the way of friendship hee is moued to giue him the best counsell he can, & such as is meetest for his behoofe, promising to do & deale for him

therein to his power, like a faithfull and trusty friend. Yet surely it may be thought with good reason, that if any thing may doe the poore wretch good, being in case ready for to be deuoured by these rauenuous beasts, it will fall out in the end to be better for him if he refuse to craue a day of hearing, and tarry till the Commissioners doe call for him. But if there be none other good to be done, hee may chance to get this by his tarrying, in driuing them to begin with him, to take care for nothing but only to make answer to their obiections. But sith it is so secret a mystery, I will let it goe, and leaue it to the iudgements and considerations of the wiser sort to scan and iudge vpon. The poore prisoner knowing none of these subtilties, for the most part is ruled by his keeper, thinking that he hath giuen him good and wholesome aduice, and prayeth him therefore to be a meane for him, and in his behalf to craue a day of hearing: whose sute is easily heard of the Inquisitor, and granted at the first I warrant you. Whereupon the party is brought into the Consistory, where the Inquisitor, as though he were altogether ignorant of the matter, beginneth to talke with him much after this sort: *Sir* ha, your keeper came and told vs, that you were desirous to come to your answer. Now say on, what is your sute? The prisoner answereth, that he would be very glad to haue his matter heard. And vnlesse he look well about him, and be circumspect in his dealing, very lothsomnesse of his imprisonment, and fear of afterclaps, driueth him to confesse somewhat whereof he suspecteth himselfe to be accused. The which thing doth the Fathers good at their hearts, because they are accustomed at this and sundry other seasons, to grant the prisoners dayes of hearing, and to call them often into the Court before they shall know their whole accusation, and all that is deposed against them (which by order and common course of law should haue bene the first act that should haue bene done against them) and all is to this onely end, to make the party

ty vtter somewhat of himselfe rashly and vnawares, that they as yet know not of. They aduise him moreouer to let it come from himselfe, promising that if hee will acknowledge his faults voluntarily, he shall be forthwith sent home againe to his owne house, and bee dispatched with all expedition, and dealt withall as gently as may be. But if for all these vaine and flattering promises he hold them hard, and stand mute (as indeede it is best for him) they charge him earnestly to disburden his owne conscience: and when he hath bethought himselfe, and is disposed to confesse any thing, that then he should sue to come to his answer, saying that in the meane time, they will consider of his case, and so they remand him to prison. Then after 6. or 8. dayes or mo, as they thinke good, they call for him againe, and aske him if as yet he be determined to confesse ought. The prisoner answereth, either that he hath nothing to say, but that he is innocent, or perhaps confesseth somewhat. But whatsoeuer his answer be, they are sure still harping on their old string, vrging him to discharge his conscience, and perswading him that they goe about no other thing but to doe him good, and to procure his safety, of very loue and meere compassion which they take vpon him. Which gentlenesse of theirs, and well meaning towards him, if he refuse now, and see light by, he shall finde them sharpe Iusticers hencefoorth if the *Fiscall* informe against him, and so send him againe to prison. The *Fiscall* is an officer which taketh all such accusations as the Promoters bring vnto him, and by office is the onely pleader, during the whole time that the causes be hanging, as it were the Kings Attourney, hauing his name no doubt a *Fisco*; that is to say, the Eschequer: for whose aduantage he is altogether, and from whence hee is answered his fee.

At the third day of audience, the party is called for againe, and demanded, if yet hee be resolued what to doe, with earnest request after their accustomed maner, to con-

fesse a troth of his owne accord: if not, they threaten to vse extremity towards him, and what they can do by law. And here they vnderstand by this word law, extreme tormenting and mangling of men, yea such as their owne owne lawes doe prooue very Innocents, saying hee may well assure himselfe, that no man shall sustaine any iniury within their holy Office, and that their fashion is not to trouble any man but vpon good and sufficient information against him, with such like talke. Howbeit, if the party happen to disclose any thing: nay (say they) yet are we not satisfied, we haue not all you can say, we suspect you keepe something in of purpose, and so send him to prison, putting him to further paine, and calling him *coram* day by day, as they perceiue that by these means they wring more & more out of him, though it be but by little & little. But if he stand stoutely in the matter, giuing them direct answer that he hath nought to say in that place, by a shift of descant (as it were) they try him another way, exacting an oth of him: & to the intent to proue his zeal, they hold him an Idol, representing the crucifixe, couered with a blacke lawn, & certain other Idols, I wot not what. They do also lay before him a Masse-book or a Missall, and sometime the bare image of the crosse. For such deuices and foolish toyes as these be, they haue alwaies in a readines to vse as occasion serueth, & as they think most requisit, respecting the party whom they are to deal withall. Here is the Christian man driuen into a narrow streight, so that he must needs ytter himself, and plainly shew what he is in conscience and in belief. For if he be a faithfull man indeed, and one that from the bottom of his heart abhorres Idolatry, hauing before his eies the fear of God most mighty & iea-lous, which in his most holy law hath reserued this glory to himself, that we should swear by him alone, he will beware that in no wise he giue part therof to such vile Idols of wood or mettall; which being made to resemble the highest in shape, are so much the more abominable in the sight

sight of God, and of his congregation. Therefore a godly man will take heed of such a wicked and vngodly oath; yea though he were to be torne in pieces presently, seeing they be very Idols; and not God, to whom alone that honour belongeth, as the Inquisitours themselues cannot say to the contrary. After they haue thus put him, to his oath, they begin to examine him vpon these interrogatories: What countrey man hee is, and vnder whose allegiance. Of what Prouince or Diocesse. In what city, town, or village he dwelleth. Who were his ancestors, & what their names were. What brethren or sisters he hath. What his father and mother were, and what were their names: how they liued, and by what trade and occupation. If he, or any of his kindred at any time haue bene conuicted before the Inquisitours, and vpon what occasions. Moreover, many other things they inquire of him; as of his age, and trade of life, where and with what manner of men he hath been most conuersant: and thus is he forced to giue a straight account of his whole life, where he hath passed his time yearly, and made his most abode, answering to euery point by it selfe seuerally. For out of each of these questions they fetch no small arguments, wherewith they charge the poore soule afterward too too pittifully. When he hath answered to all these by-questions, then if they afresh to their old exhortation, sometime by faire meanes, and sometime by foule, aduising him to tell the truth frankly, assuring him, that they neuer cause any to bee arrested without iust cause why, or without sufficient witnessses: so that whether he confesse or no, away he goeth to prison againe.

And in these three first times of hearing, a great sort are either allured with their faire speeches and promises, that they shall bee sent home to ther owne houses as soone as they will confesse that that is demanded of them, or else of very awe and feare of their euill and menacing words, vtter many things whereof the Inquisitours knew

knew not one iot before, because none had informed them thereof, but themselves onely suspected, lest they had been accused by some, with whom they had dealt heretofore in such affaires. Thus betraying themselves like fooles, they bring other men into as euill case as themselves, which perhaps neither feared any such matter at all, nor the Inquisitors had euer heard any thing of them before. But most of all, when they perceiue that these most holy Fathers, who hunt after nothing so much, as daily to haue change of spoyles, will take it thankfully at their hands, then labour they by all meanes possible to curry fauour with them, to get themselves rid out of misery, and to be set at liberty: So that it commeth oftentimes to passe, that the parties being at the first arrested for very trifling matters, vndoe both themselves and many others moe, by giuing ouer-much credit to the fair promises and goodly gloses of these false and faithlesse Inquisitors, through want of skill how to behaue themselves in their owne affaires, much lesse able to iudge and discerne what opinion they should haue of these Fathers, that is to say, not to be fathers (as they glory to be called in derision of all humanity, piety, and fatherlinesse) but their most cruell and deadly enemies, which by craft, subtilty, and lying, and by all kind of knaueries, priuily goe about to get that they gape for, both life and goods of the guilty, and of the guiltlesse. Against all which snares of theirs, there is one onely way of auoydance, to wit, that he whose destinie it is (I meane by Gods ordinance and appointment) to fall into their hands, belecue neuer a word they say, promise they neuer so fairly, nor be afraid of them, threat or thunder they neuer so terribly: hauing alwaies before his eyes the loue and dread of him, who after hee hath killed the body, hath power also ouer the soule to send it to hell fire, and hauing numbred the very haire of our head to the vttermost, will not suffer the least of them to perish or fall to the ground without his good pleasure and providence.

The

*A generall
Caution.*

The next lesson is to keep his tongue for his life, & speake not one word till the time that he hath heard his accusation, with the depositions, whereunto he is bound by order of law to make answer.

Furthermore, at the fourth day of hearing, they tender him an oath, vehemently exhorting him to thrive himselfe voluntarily: otherwise they will deale with him as hardly as the law will permit them, if the *Fiscall* once commence his sute against him. And if he do yet perseuere constantly, affirming that he hath no more to say, then reade they vnto him a long inditement, & charge him with many great matters, falsely forged and deuised against him, such as neither the party did euer so much as thinke vpon, nor any had accused him of to them. For it is a point of cunning forsooth in this their crafty faculty, for the Fathers to make these great matters and huge offices on their fingers ends for these special causes. First, by thus loading the poor man, and laying to his charge many great and made matters, to bring him into such a maze, that being scarcely his owne man, he shall not well know where he is, nor which way to turne him, nor what answer to make. Secondly, to prooue if happely he will admit any of these misdemeanors that are laid against him, or at the least, if by argument about any of them they can trippe him in his tale, and so catch him in their net. Is this then their following of Gods iudgements, whose cause these Fathers of the faith brag and boast so much, and beare the silly ignorant people in hand, that they take vpon them to maintaine, in the very first steppe of the stage, whereon they are ready bent to do execution of a sort of innocents, thus shamefully and mockingly to cry, *Arise (O Lord) and iudge thine owne cause?* Do these policies proceede of faith (trowe ye) whereof they tearme themselves the Patrons? Did euer any true Patrons of faith either teach them to other, or els vse them themselves? Are these the most direct meanes to bring him into the right way, that of meere ignorance and simplicity hath

Psal: 74.

Gone astray from the truth and word of God; or to teach the vnlearned, or to correct and amend him, who hath erred and fallen of common infirmity? Or are they not rather more likely to be the snares of Satā, practised frō time to time by contentious and diuellish people, priuily laid to supplant a poore man withall, and very stumbling blockes craftily and maliciously cast for the nonce, to make him breake not onely his shiines, but his neck also, that plainely and simply shall passe thereby, and lookes not warily to his footing? And who would haue thought (I pray you) that these holy Fathers would haue busied themselues in making such mouse-traps, and setting such pitfals? But how many good Christians haue fallen into these snares, to the great perill both of their bodies and soules, onely by the detestable meanes of these pestilent and pernicious Tyrants, Christ the searcher of secrets, and chiefe Inquisitor ouer all at his generall doome, sitting in his seat of Maiesty, will one day make manifest.

The Inquisitors generall obiectiō.

As touching their accusations, the great and principall matters wherewith they burden euery one that cometh within their iurisdiction, be these: First, for that he being baptized, & vnder the obedience of the Church of Rome, forsaking her profession and doctrine, is become one of *Luthers* disciples, by admitting and harbouring his heresies in his heart; and yet not content therewithall to be an heretike himselfe, hath prouoked and poysoned others by teaching & preaching the same heresies vnto them. And to this effect well-neare, they vse many big words to make the simple folke afraid withall. Next to this, they charge them also with other matters, sometime of more importance, sometime of lesse: Provided alwayes, that the matter whereof the party is accused, be brought in, either in the beginning or ending, or else some other thing that some man hath him half in a ieaalousie for. Which thing they lay to his charge, not as a matter furnished or of likelihood, but most constantly affirmed and testified by witnesses. For in this holy

holy Consistory they may do what they list, and what they think expedient. Then is the party accused put to answer to every article that is laid against him, severally and directly, either yea or no, as he thinketh good, having alwayes a clerke by him to record every word that he speaketh. After this examination and confession thus had & done *Ex tempore*, without either order or any great aduilement, they straightway giue him pen, inke, and paper to put in his answer in writing if he will; pretending hereby, that they work for him al the means & helps that may be to try himself an honest man. And thus is this crafty Inquisition clocked with this goodly pretence of equity & iustice, where in very deed this is their fetch, that hearing him first make one confession by word of mouth suddenly and without aduilement, and after that another with more deliberation in writing, they may easily find some ods betwixt the one and the other, having neither any copy of his former confession to lay before him, nor being able for very feare & trouble of mind to remember every word that hath escaped him. But if there chance to be no contrariety, yet haply shall there be somewhat either more or lesse in the one than in the other. Moreover, it standeth him vpon to be able to choplogicke with them, and to find out such contradictions as the other look for, because his latter confession penned with some diligence, alwayes ministreth some matter of new cauillations. Which fetch of theirs who so will wisely and warily auoid, must take heed he play mumme, and speak not one word, but premeditated and deuised vpon afore hand: and being mute in all other matters, craue onely this one thing at their hands, and that in as few and apt words as he can possibly, to haue a copy of his accusation, with paper, inke, and sufficient time granted him, that he may by leasure, and with some good deliberation make answer to such matters as are laide to his charge. But forasmuch as they (no doubt) wil not hold themselves contented with one answer, but will seeke to haue

it both by mouth and by writing for the causes before a-
 leadged, the party must in any case see to himselfe, and seek
 to wipe their noses by shaping them a short answer yea, be
 they neuer so full of their questions and flourishes, or how
 froward or vntoward soeuer they be, let them not get
 within him in any wise, but hold them off aloofe, and be as
 briefe with them as he can, For albeit these raueners be ve-
 ry greedy of that answer that was suddenly made, & with-
 out any study, yet set they most store by that that was of
 his owne penning, specially if it be done by one that is
 learned, whom by common and daily experience they
 know to be of that nature for the most part, that whiles
 they labour to auoyd matters of no great importance by
 some nice construction, they fall into diuers other absurdities,
 or at the least, by vitering a little of their poore skill
 they minister much matter for captious fellowes to quar-
 rell and cauell vpon. By meanes whereof, many times such
 learned clarkes, who at the first fell into their fingers but
 onely for trifles, were afterward burdened with so many
 matters and so weighty, that they could neuer rid them-
 selues thence, til either they went to the stake, or els endu-
 ring some other punishment, led the rest of their life in
 perpetuall shame and ignominy. Whereof I could shew you
 sundry examples, but that I would be loth to fall from de-
 scribing the subtil practises of the Inquisition, to discourse
 in a manner of a whole history. Wherefore, I hold him wise
 which can obserue in that place, vpon a little study to make
 a briefe and a resolute answer Christian-like, so as he ney-
 ther hurt his conscience, by suppressing or shaddowing a
 truth, nor by his long proceesse giue his aduersary any-
 thing to take hold vpon, or haue any aduantage against
 him, which (doubtlesse) is the onely mark they shoot at, in
 putting him to answer it by writing. It is also very good
 for him that so oft as he can, he make sure his side by some
 of their Canonists and Schoollmen (as they call them) for
 so shall neither the truth be obscured, nor these so easily
 make

make a quarrel to his answer, being ratified and confirmed with his aduersaries arguments. But whensoever any eyther by writing, or word of mouth, confelleth any thing openly before them that is hereticall, they vse this order commonly; out of that one saying to draw & deriue diuers others by hooke or crooke, & to charge him with each of them seuerally, as if he had spoken and affirmed them all precisely: though the party neuer spake them, nor then will grant them, nor greatly vnderstandeth them, or wel knoweth what to make of them. As for example, I will report a thing that hapned at *Siuit* a few yeeres agoe: neither need I to coyne any examples in a case so common as this is, that is almost in experience dayly in that holy Court of theirs, to the great losse and vtter vndoing of many silly and simple soules.

There was a certaine man cited before the Inquisitors at *Siuit*, for saying in presence of his familiar friends & acquaintance, that he knew none other Purgatory but one, & that was the blood of Christ, which daily washeth and purgeth our sinnes. The party who said it, was but a simple man, brought vp in the countrey all the dayes of his life, hauing no spark of good ciuility in him, or of any good education, and by chance hearing this on a time among certaine of his companions, liked thereof very well; but now, comming before the Fathers for the same matter, told them plainly how he was of the same mind once, marry fith it misliketh their worships, he is very well content to forsake it. But what did it auaille (thou foole) to make so rash and so sudden a recantation? By confessing the matter, thou settest them agogge. By keeping thy tongue, thou hadst grieued them to their very galles. By making thy purgation, thou couldest but haue lost thy labor. Yet this did not content the comissioners, but there must needs be some other quarrell picked against him. For the Inquisitors Organs (for sooth) went hard for want of exercise, & therefore they must necessarily haue some body to play vpon them, and

keep them from rusting. *Erge*, say they, and conclude of this antecedent against this poor plough-man, the Church of Rome which in time past hath determined the contrary by law, doth erre, and the councel erreth also, and iustification commeth by faith only, wherein a man is made free & absolved *a peccata & culpa*. To be short, out of these they fetch a rabble of opinions and assertions, which they call heresies, & charge the poor man with euery of them, as if he had affirmed them all in plain tearms, say he nay neuer so stoutly that he knoweth nothing of any such matters, nor so much as once euer thought vpon them. Now who seeth not that this kind of proceeding in this holy office is packed full of subtil policies, and all the diuellish practices and devices that may be? Yet herein is the mighty providence of God toward his elect specially to be had in admiration, that these men wanting the means of calling & teaching which other men haue to induce them by, in a place so quite contrary to these means as is fire to water, are both called and taught by God, hauing their eyes opened by him, & their vnderstanding lightened. For the Inquisitors themselues, who seek vtterly to destroy and root vp all faith & truth, they (I say) by such meanes as I haue before declared, are by very preachers, teachers, and furtherers of the same, as it is euident and manifest by many notable examples of sundry persons that haue fallen into their hands only for prating rashly and foolishly, rather then of purpose or aduisedly, that there is no purgatory, and that it is but a dreame and no such thing indeed; whereas they haue been at their first comming in, ignorant in most of the points concerning saluation, by their only questionings, collections, illations, brought either in forme or out of forme, haue departed thence very well instructed: wherof this rude fellow of the countrey, of whom I last made mention, may bee a sufficient testimony. Moreover, if the party chanceto confesse ought, they vse to haue another hooker ready bayted, sharpe and perillous enough, I warrant you: to wit, they enquire

enquire of him whatsoever it be, of whom he learned or heard it, or if he haue haply read it in some booke, or if hee haue had any conference with any other about the same matter, or he himselfe haue been an instructor to others, or by any meanes haue mentioned it in the presence of any: in what place he did so, and who they were that stood by? For whosoever was present, whether they liked his talk or no, yea though it were his owne father, or nigher him, if nigher could be, they are sure to buy it full dearly: the Inquisitors will haue a flirt at them, because they came not forthwith, & made complaint thereof vnto them. All which things it behooues a man greatly to be cunning in, that if it be Gods will that he fall into their hands, he may learne before hand out of his holy word and will how to prevent them, and provide an answer to such demands, lest he vndo both himselfe and others through his owne folly and negligence. At the last, when his accusation is read, if the party be an infant (as we tearme one within age) they provide him a Patron whom they call a Tutor. A very goodly way (no doubt) if such a man were appointed to that place as would play his part stoutly, and as it becometh him in respect of his office. Howbeit he is no such manner of man as the infant would and should haue for the better bringing of his matters about, but one of their own choise, which either is a very wolfe to ioyne with them against the simple lambe, or at the most, to stand like a cipher in Arithmetick, and doe nothing but fill vp a place, and for fashion sake and order stand in stead of a Tutor to performe the ceremonies and circumstances of the law. For most commonly the Porter of their *holy house* serueth that turne, or in his absence some other of the Porters lodge, and indeede but onely that he beareth the bare name and title of a Tutor, dealing in nothing that appertaines to the office, my Lords *Minister* may easily be Tutor in such sort to the whole company of the prisoners all at once. By reason whereof, the Porter cannot alwayes bee ready to answer every body

dy that knocketh at the gate. And on this sort do these holy Fathers fulfill the commandements of God, and the laws of man touching poore infants and orphanes, who as well by the law of God as of nature, are commended so specially to the consideration and regard of all men, but most chiefly to Iudges.

The Aduocate.

Neither rest they here, contenting themselves to mocke the law in this point alone, but in another of more importance: whereas the law prouideth, that euery defendant shall haue his Aduocate, some man expert in the law, to pleade his cause, and order it discretely according to law and conscience, and to defend their right if any they haue, or at the least to temper the rigor of the law, lest it be construed and ministred with extremity in this so waighty a matter, and the onely succour that these silly soules haue to helpe themselves withall; they deale with them in like sort as they do in the former for appointing them a Tutor, and so shift it off with a meere shadow and a bare ceremony: onely because it is a very waighty matter, therefore they would seeme full of curtesie and humanitie, and would faine cloke their wicked contempt of lawes with some goodly pretence. For they name vnto the party 3. or 4. of the most famous men toward the lawes, to chuse out of them some one to pleade his cause, and besides all this their gentlenesse (of fatherly affection I dare say) they aduise him to take such a man, who in their iudgements is the best learned. And what would a man desire more? Yet whosoever is chosen to be his Aduocate, will bee sure that he tell not his Clyent any point of law that may doe him ease any way. For he knoweth right well, that if the Inquisitors haue intelligence thereof, he shall not scape scotfree, seeing their meaning is nothing lesse then to prouide him an Aduocate to defend his cause, but onely to bleare the common peoples eyes withal, and make them beleue that they proceede by order of law like good conscionable Fathers, where in very deede they compasse their matters both

both against Gods lawe and mans. For the Aduocate and his Clyent may not so much as haue a word together secretly of any matter, but in presence and hearing of the Inquisitours or of some Notary. And what doth the Aduocate then would a man thinke? Marry he receiueth his Clyents answer to the accusation rude and rough hewn as it were, and that doth he smooth and set together in forme of lawe (yet illfaoueredly framed full oft, God wot) and all this while taketh vpon him the name of an Aduocate, onely to delude the lawe withall. But forward to our purpose.

Within 2. or 3. dayes after the party hath had the copy of his accusation, he is called into the court, where his aduocate standeth, like one that would stoutly defend his Clyentes cause, and saue all such matters as should seeme to make against him. Then the Inquisitour, as though hee had done the party an high pleasure, & discharged his conscience wholly for that part of the lawe, pointeth out the Clyent his Aduocate with his finger, and straightway falleth into his old note, exhorting him to vtter the truth, and take heede to his conscience, and if hee haue any more to say, to say it at once. All which time the Aduocate sitteth or standeth mute, and if he haue ought to say, yet dare hee not let it come out before hee haue made the Inquisitours of his counsell. For the Aduocate, all the while that hee is telling his tale, so eyeth the Inquisitours, that one of their eyes is neuer off from the other: the Inquisitour is so much afraid lest the prating Aduocate vtter something rashly & vnawares, wherein the Clyent might espy somewhat for his aduantage in lawe, and so auoyd the danger of their secret and hidden snares. The Aduocate on the other side is as much afraid, and quaketh euery part of him, lest any word chance to slip him suddenly that the Inquisitours happily shall not well like of, and therefore dare say nothing for his Clyent, but onely giue him a few wordes of comfort, and bid him bee of good cheer, and tell the truth

in any case, saying, that that is the onely way to preuaile in this Court : and as for me (saith he) I will be ready to do for you the best that I can. Then commeth the Inquisitour in with his part, singing the same note, and so is the prisoner sent to his prison againe.

After this day of hearing, the party beginneth to bee of better courage, hoping that his matter draweth nigh to an end : but it is farre otherwise God knoweth. For many of them are forgotten : some for a yeare, or halfe a yeare, or perhaps for three or fowre yeares, as it pleaseth these good Fathers to deale with them, and there they lie in prison, as it were a peece of leather that lieth sleeping in the tannersfatte. During all which time, they neither are called any more, nor one word mentioned for their deliuerance. Then, if any for very lothsomnes and intolerable filth by reason of their long imprisonment, do craue to come to their answer, some perhaps obtaine it, and some go without it : but in the end both their luckes are alike. For they that after long suite get a grant thereof, are commanded into a Parler, where they haue such countenances made them, and such speach vsed towards them, that it is easie to be elpied, that they haue no manner of regard vnto them at all : and there (forsooth) they put them a question a great deale meeter to be asked of men in a farre better case then they are in. As for the purpose: what their sute is ? or what they would haue ? Whereunto each answereth, that he would bee glad to haue some end and determination of his trouble. Marry and thereabouts we go (say they) as carefully as wee can, and assure your selfe we will not forget you. But if he be earnest to haue it determined, they bid him bethinke himselfe then, and say the truth, asking him why hee no more regardeth his conscience ? &c. At the length, laying the fault of his long imprisonment to himselfe (whereas hee poore man would haue been content, if hee might haue had his choyce, to come forth to the stake, rather then to
con.

continueth there so long) they send him to prison againe. And albeit they afterward do grant him diuers other daies of hearing: yet as he continueth his sute, so keepe they him off with their accustomed delaies, till they thinke it bee time to communicate vnto him the depositions made against him, which they terme the publication of the witnessses.

CHAP. III.

The publication of the witnessses

After a long & loathsome time of imprisonment, in such sort as mans nature is not able to endure it any longer, when the poor soule in their iudgements is brought so low, that he could be content to be delivered with all his heart, though it cost his life; & therefore likely to tell all & more too, yea, euen as much as they themselues can demand or desire: they call him yet again before them, & in a speech framed as it were a mean betwixt a sharp rebuking & a gentle admonition, doe aske him how it happeneth that hee hath slipt his owne matters so long, and now at the length would haue him come in and tell the truth. Vpon which point they stand very long in perswading him: and then eyther on this or the next day of hearing, the *Fiscall* entereth his action against him, praying that publication may bee made of the witnessses: which being granted, forthwith the depositions are deliuered to the party, but yet without any names subscribed. The order and penning whereof is a sufficient declaration what great zeale this holy Court hath to bring the truth to light. For all things are so difficultly reported and so abruptly, so wrested and wrung with such doubtfull tearmes of double sense and vnderstanding, that a man would iudge him sure neuer well in his wittes that vitered them. And this is a peece of the *Lagerdemaine* of that holy House, purposely inuented to driue the party alwaies into a doubt, euen of those points which hee knoweth are already deposed against him. Secondly, that so nigh

as may be, he should have no manner of knowledge of the witnesses, who they were that did depose against him, lest happily hee should take some exception against them. Finally, that if he have conferred with any other then his accusers, concerning those matters whereof hee is accused, and knowing not who were his accusers, but labouring to find them out, should perhappes reckon vp all, and so by that meanes bring a great sort of mo fishes to the Inquisitours holy Angle.

And here would I be glad to know of these Fathers of the Faith, seeing they are so well learned in the laws (if they would be so good as to tell vs how it commeth about) that whereas the *Publication of witnesses* is ordeyned of common right to be vsed sincerely and plainly, yet in this holy Court it hath no place, neither is allowed for lawe, by reason that the names of the witnesses are suppressed, and so the one halfe of the law, yea the better halfe of it, is curtailed and quartered, and the residue neither vprightly handled, nor faithfully, but most craftily and fallly abused, as I will make relation hereafter. And if an exception will lie against witnesses, not onely by order of law, but in other respects vpon very good and necessary considerations, because knaues and villaines should not any way trouble nor molest honest men that are guiltlesse and innocent, why is there no place in this most holy Court for such exceptions? For in ciuill causes but of small importance, they will not admit a mans enemy, nor a lyer, nor a defamed person, nor an Idiot, nor a Bedlam, nor a drunkard, nor a Jew, nor a villaine, nor any such kind of people to be sworn as witnesses: and who then (I pray you) hath enabled all this route of Rakehels, in matters of religion and the weightiest causes that can bee, to be accepted and admitted for witnesses, and that their testimony shall be receiued and reputed in matters touching life and death: seeing they are disabled by all lawes to condemne any man in the least trifles that may come in question betwixt man

Witnesses admitted in their holy Inquisition.

and man? But here perchance they will say they deny not, but the party hath very good liberty of challenge against the witnesses, if he could learne by any meanes or conjecture who they be that deposed against him. Therefore if hee chance at any time to gesse him right that hath thus testified against him, so that the Court iudge him insufficient, and doth therefore refuse him, they haue done notable iniury to both parts, or to one of them at the least. First of all to the witness, by refusing him now, if they did right before in suppressing his name, because the party should not know him: next, to the party himselfe, being now at the length content to admitte his exceptions, so he can gesse or by some other meanes learne his name, and haue sufficient matter to charge him withall, and such as may bee thought good cause of challenge: which surely in all indifferent mens iudgements that haue any consciences at all, is an horrible and most detestable kinde of iniurie. But to returne to their policies. The depositions of the witnesses therefore is an euident prooffe, as well by their order and manner of examination, as also by their kind of speech therein vsed, whether the Inquisitours haue kept the *even street*, or gone by *crooked lane*. For this is most sure that they are not commonly read to the party in such sort as the witnesses haue deposed, but if any thing be vttered besides by the witnesses that might make for the prisoner, or be construed on his side, they reiect all that as needeles and superfluous, admitting onely that that maketh most against him, and clap on all that on their owne biace side. For the further prooffe and declaration whereof it will bee worth the noting vnto you, to shew what their common vse is in registring of such depositions: As for example.

A witness (suppressing his name) sworne and allowed, &c. saith that hee the said N. heard in such a place, and such a yeare, and of such a moneth (if he can so precisely remember the times) such a man report, that the aforesaid; that is to say, the party accused, said thus and thus, &c. And in their

Records (which they call their *Originall proceſſe*) they haue all thoſe circumſtances at large, which they exact of the witneſſes for a further truth and tryall of the matter: but in that exemplified copy which they deliuer to the party himſelfe, very ſubtilly they ſuppreſſe all the circumſtances of time and perſons preſent, whereby the party might haue any inkling of his accuſer or witneſſe, ſupplying thoſe places with theſeior ſuch like words: *A certaine perſon: another man: and a third perſon.* In which kind of depoſitions there bee certaine priuy points and nice conceits diligently to bee obſerued, that is to witt: Whenſoeuer they ſay that he heard it of *a certaine perſon whom he hath named*, it is to be vnderſtood, that the witneſſe heard the party himſelfe ſpeake it; and by the craftie conueyance of the Inquiſitors it is ſo brought about, that in the counterfeited copy which they deliuer to the parties hands, it ſeemeth as though he had heard it of ſome other mans mouth, becauſe he ſhall not gheſſe who it was that gaue euidence againſt him: but hauing conſidered therein with diuers others, as well as with this man that depoſed againſt him, ſhould no more know who hurt him, then he that playeth at blind-man-buffe can gheſſe who gaue him the blow. And in this behalfe, if the priſoner chance to mention any ſuch perſons as the Court hath not yet bene informed of, they are incontinently outlawed, and reputed as fauourers of heretickes, for ſuffering an hereticke to ſow ſuch peſtilent ſeedes among them, without making complaint thereof ſoorthwith to the Inquiſitors. But if the depoſitions bee on this wiſe, *That he heard it of another certaine perſon whom he hath named, &c.* it is to be vnderſtood, that the witneſſe heard it by a meane, and therefore will not ſerue to ioyn with another witneſſe, though he bee man good enough for them, and fitte to feede their ſuſpicious humors. The difference betwixt both theſe depoſitions is no more but this, that in the one this word *other* is vſed, that is not put in the former, which is onely

onely thus, *that he heard it of a certaine person, &c.* This geere, I tell you, is taken out of their *Sancta Sanctorum*. Thus by these subtill and captious quiddities; the Inquisitours beguile many a Christian soule that knoweth not their cunning dealings, but thinketh himselfe safe enough, because he feeleth his conscience free from vttering any vntruth. And truly it is greatly to bee lamented, that such poore wretches being guiltlesse (God knoweth) a great sort of them should be so hemmed in of these crafty Catchpoles so farre beyond all humanitie, for want of a little skill in these their subtill and slightfull deuices. Wherein this counsell of ours (perhaps) may doe them some manner of pleasure, for the more easie espying and auoyding of these their policies. The defendant therfore must take heede that he speake not one word at this day of hearing, tending to the confutation of that which the witness affirmes, yea though it be as false as God is true, and he himselfe neuer so well able in his owne iudgement to answer it presently, lest the Inquisitours by their importunity happen to wring out somewhat from him on a suddaine, as they vse to deale with diuers. Onely let him this doe, that is to say, craue a Copy of the depositions, and licence to answer them in writing by leaseure and with deliberation, against the next Court day, or so soone as he can conueniently. In which answer, let him see in any case that hee obserue those things, whereof in the accusation made by the *Fiscall*, I haue giuen him instructions before. Secundarily, after he hath obtained the Copy, diligently to mark of himselfe, who be witnesses with the witnesses, and who not, and whether their testimony be able and sufficient to condemne him in these matters wherein they beare witnes with the other, or no. As for his Aduocate, he is but onely for fashion sake, and it were as good for him to haue one of clouts, for any helpe that he is like to haue at his hand, much lesse (may ye thinke) at the Inquisitors. But as concerning the witnesses, two that heard it of report

*The number
and quality
of their witnesses.*

are

are in this lawlesse Court as good as one that heard it of his own mouth: so that two such witnesses of heresay, and one that heard it of the parties own mouth, are enow to condemne him. Moreover it is to be noted, that the keeper of the Inquisitours prison, whom they commonly call *Alcaidum*, is as good as two of the best witnesses. And therefore for such matters as he hath seene and observed in the prison, his onely testimony is sufficient to condemn any whom he himselfe accuseth. Yea, and in some cases one onely witness, though he have nothing but by heresay, yet is he sufficient to put the party in ieopardy of the racke, if he have not some iust cause of challenge against him. But if there were any respect at all, or regard of iustice in this Court so farre from all conscience, it were enough in all godly and indifferent mens iudgements, either for the parties deliuerance, or at the least for his purgation, to auoyde that quiddity in the depositions which I mentioned before, by faire and flat deniall of that, which the witness said onely of heresay, were this word *other* there or no. Wherewith the Inquisitors seeke to salue the matter, and to saue themselves, being indeed but a very false and a friuolous cauill, onely, to colour a lye. For so should it fall out in the end that he who deposed nothing but of heresay, should, as right and reason is, be refused as insufficient: and the other that spake of his owne precise knowledge, be likewise reiected, if there were iust cause of exception: so that both their secret practises should bee auoyded, and the Inquisitours enforced to lay away all this their double dealing, and to tell him plainly that the witness heard it of his own mouth, and so drive the party to auoyd it more substantially. But what shift should a man make in such a case? For, hauing the law in their owne hands like Lords, nay, like most cruell Tyrants rather, when they know the witness had it at the first hand, yet will they make as though they were content to admit the exception of the party who took the witness to be none

other then such as had it by report, and will afterward order the matter as it pleaseth them, whiles the party supposeth that hee hath sufficiently auoided that witness, and thinketh him selfe sure enough for him. Let him therefore well and warily cast with him selfe aforehand, or rather pray vnto God to reueale vnto him, what is to bee done in this perplexitie.

Furthermore, in this holy Court euery *John-a-Nokes* may bee a promoter, and euery frantike Bedlam that is besides him selfe, euery varlet or villaine, and so forth euery one of the 24. orders, bee he a person neuer so much disabled in-law to be a witnes. For a hungry hunter, & one that is greedy of his game, will be glad of euery curtailed curre that will do him seruice to bring home his prey. But if the Promoter in his information chance to want words of weight, or to misplace them, or haue forgotten the very words which hee heard the partie say, so he can hit of the matter, and remember the substance, the Inquisitors by vertue of their office instruct him, and bring it into his remembrance again: In so much, that oftentimes the Promoter will tell such a tale as neither he heard, nor euer meant to tell, but euen as they them selves haue prompted him word by word: which a man may well thinke is not all of the best sort. Yet God hath sometimes so blinded their senses & vnderstandings, that they haue quite forgotten both them selves & all their owne practices and deuices. As it came to passe at *Simil*, that a certaine frantike woman, in the absence of her keeper chancing to breake loose, and to vnder her bolts & irons wherein she was fettered in a certaine godly mans house, came to the Inquisitours to the castle *Triana*, and there had almost discovered to them the whole assembly of the congregation, which in that great citie heere and there met in corners. The which (no doubt) had bene a prey alone for them, but that God meruellously defended that good flock of his, being at that time very small in comparison, and farre

*The Promoters seru-
ing their
holy Inqui-
sition.*

vnable to abide the punishments which since that time they haue for the profession of Christ endured most constantly. This woman before she fell mad was one of the chiefe in the congregation : I meane for seruencie of zeale and skill in holy scripture, farre aboue that which a man would look for at a womans hand. By means wherof, she was very well acquainted with all those, who in this perillous time protested the Gospell of Christ, but in the heat of her phrensie all her former loue and zeale that she bare toward the congregation, being turned into an extreme and a deadly hatred, she raged so vehemently against the assembly of godly persons, that in all her madding time shee had nothing else in her mouth, but cryed vpon the Inquisitors on this sort: *Fire and fagots, fire and burne them*; possessed (no doubt) of some euil spirit labouring quite to ouerthrow that good Christian congregation by the meanes of that mad woman. Therefore so soone as euer she was got loose, she went straightway with all speed to the Castle where the Inquisitours lay, & there knocked at the gates, which were opened vnto her by and by, as commonly they are not strait kept vpon any that can informe that holy Court against a sort of poore innocents. Wherupon at her first entrance within the gate, shee required that in all haste she might come to the speech of the Inquisitours. Who straightway assembled all together in their Parler, as it were to consult about some waighy affares, and sent for the woman before them to heare what she could say. Who immediatly decared vnto them, that she had brought them a Bedroll of Lutherans that swarmed abroad in the Citie, whiles they that should diligently see to such things, sat idle within and ouer-slept their matters : and so began to reckon them, & if she had proceeded, she had preached to the number of 300. and aboue, that were very earnest professors of the Gospell: but that the Inquisitours astonied at this suddaine sight, and meruailing at the first what this should meane (for till that time there had been little talke

or none of any Lutherans): besides, espying many madde
 toyes which she vsed in the telling of her tale (which was
 a truth indeede as she reported it) caused her to cease her
 prating in good time. Yet because they would not bee
 thought negligent in doing their dutie, though the matter
 were but of small importance, they kept the woman still,
 and sent for the good man in whose house shee was kept,
 whom she meant to haue made foreman in her bil, because
 he had entreated her somewhat roughly at such times as her
 fittes were vpon her, to the end to make her leaue her ra-
 uing. The mans name was *Francisco de Casra*, the Parson
 of Saint *Vincentes* Church: who afterwarde was impris-
 oned for religion & escaped away by a miraculous means:
 notwithstanding in the very first triumph over the Luthe-
 rans, they burned his picture. When hee was fetched and
 brought afore them, being takē for a good honest man, they
 asked him what the woman meant by talking of such a nu-
 ber of Lutherans, &c. but he forthwith forcing a laughter,
 fained himselfe to maruaile at them, in that they perceiued
 her not to be besides her selfe; declaring vnto them, that she
 had bin in that plight by the space of two or three moneths,
 in so much that he was constrained to beate her and binde
 her, as was to see by her shoulders both blacke and blue,
 & by the print of the Irons on her legges: adding moreo-
 uer, that he for Gods sake and in the way of charity kept
 her at his house: from whence shee brake loose, causing
 him and his whole household to seeke her ouer all the city:
 howbeit he was now right glad that he had once met with
 her againe, and found her safe. As for the Lutherans whom
 she prated of so much, he told them, that during the time of
 her fits, she had none other song, as most commonly mad
 folke will be alwayes talking of some one speciall matter
 or other. And for the setters wherein she was chayned at
 his house, if it were their pleasures either to send any to see
 them, or to make enquiry of his neighbors about him, they
 should find all things so as he had reported, and therefore

befought them, that some of their seruants might take and bind the woman, and bring her home againe to his house. Whereat the woman fell into a great rage and exclamati-on, that all the castle rang withall, saying shee was not mad, but hee was the greatest and starkell Lutheran in all the City, that laded her with Irons, and scourged her dayly most pittifully. At which words they all fell in a great laughter, and thereupon commanded their seruants to take and bind her, and to carry her to her old home againe, and to her cold Irons, commending him greatly for his good worke, in taking vpon him so great a charge as to deale with a madde woman, and to seeke meanes to amend her; aduising him hencefoorth to make her surer, lest she should chance to breake loose hereafter, and make as much businesse at some other time. Thus the Inquisitours forgetting themselues and their owne practi-ces, lost at this time as great a prey, as all that amounteth vnto which they had beene scraping and gathering toge-ther in the haruest time, and increase of the Church for two or three years before. But to returne to our matter. It is furthermore to be considered and obserued in this holy Court, that the Promoter neuer speaketh in open Court againe any person, but onely the *Fiscus*, who is, as it were, an Attorney generall to moue the Court in all the mat-ters that are brought vnto him, and to take all the infor-mations, and follow them accordingly, so that the Pro-moter serueth him for a witnes. Whereof, like (as of other things) I need not to bring any other prooffe or testimony then their owne. Let every man therefore iudge by what right or reason they doe it.

CHAP. V.

The confutation of the witnesse.

THen after 3. or 4. dayes, the party is commanded to come before them, and to put in his answer to the de-position. And with him commeth also his Aduocate. But here I should not forget to tell you by the way, that
where.

whereas it is the part of every Aduocate in all iust causes diligently to conferre with his Client about the depositions, and to aduertise him which bee the chiefe and principall points that require answer, and notonely thus to do, but also to draw the answer himselfe, and set it in such order as most may further his Cliēts cause (else whereto doth an Aduocate serue but for such purposes?) they leaue the simple man to himselfe, to deuise and dispose it as well as he can, hauing none in the world to helpe him, saue God alone. And if you aske this holy Court the question, why they doe in this behalfe breake and contemne this custome, which doubles proceeded of the very law of nature, they can yeeld you no reason for it, nor make you any other answer, but onely this: Forsooth there is a great difference betwixt this *holy Court*, and other *common Courts*. In very deed they say truth, and so it is: for all their nice quiddities were not worth a straw, if the parties might there frankly and freely defend themselves by such means as are to them by all lawes allowable. But when the party hath already framed his answer so well as he can, then in good time his Aduocate commeth in, to play his part at the length. Who very warily (I warrant you) and circumspectly, as he knoweth full well, it standeth him vpon, dealing in so dangerous a case, lest he likewise, ere hee be aware, fall into the Inquisitors hands by some little ouersight, declareth vnto his Client openly before the Inquisitors, which depositions they be that touch him mightest, and what be the great matters that are prooued against him, who be witnesses with the witnesses, and who nor, and that there is no good to be done any way but one, to ghesse if it be possible who is his accuser, and to deuise exceptions against him. And yet it is not best for the Aduocate here to be ouer busie in prating to the party, or to put him in mind of any further matter that might doe him good, more then he by aduiseement and leasure can pick out of himselfe. Onely this counsell he giueth him, to remem-

ber himselfe, and call his wits together when he is most at leasure, with whom he hath fallen out at any time, because it may be that some of his enemies haue accused him for some old grudge. For if there be any apparant matter of some speciall quarrell that hath beene betwixt the party and his accuser, this is all and the onely cause of challenge that this Court will admit against any witnes whatsoever. Furthermore, he declareth vnto him, that he may refuse peremptorily such witnesses as haue varied in their tales, or be his enemies, as is aboue-said: or if he can bring mo witnesses, to proue that he hath alwayes beene an aduersary to that whereof he is accused, and one that hath rather frequented and dayly beene conuersant in the contrary. And here is all the helpe that the poore Client hath at his Aduocates hands. Whereupon hee is remanded to prison againe, with this *Item* alwayes, that he vtter the truth, with a few menacing words now and then enterlaced, more then well doe beleeue them, that if he will not be ordered in time, they will extort it out of him by extremity of law: whereby it is giuen the party to vnderstand, that he shall be hencefoorth more straitly examined, and more hardly dealt withall: insomuch that after three or foure dayes respite giuen him to call his wits together, and to remember himselfe, they send for him againe, and aske him whether he hath yet bethought himselfe, & haue ought to say. But whether he hath, yea or no, his Aduocates question is: If he haue hit on the names of any of his witnesses or accusers. Wherin if the party can cal any thing certainly to mind, he declares it vnto the Inquisitors, praying them to consider, whether such and such men be not his accusers, betwixt whom and him there hath beene an old grudge, which as yet resteth betwixt them vncompounded? Howbeit if he ghesse not aright, besides this, that his answer is not worth a button, both his whole three or foure dayes labour spent in ghesing, is quite lost, and his accusation abideth still vntouched. But if he chance to
ghesse

ghesse right, his Aduocate asketh him what exceptions he can take against such as he hath named, but dares not for his life directly tell him that he hath ghesled aright, for it is not good for him I wis to talke so plainly. Yet when the Aduocate hath heard his Clients exceptions, and taken the names of such witnesses as he nameth vnto him for proof thereof, being now at more liberty then before, he taketh vpon him the charge to examine those matters by interrogatories, and further demandeth of his Client, if he be able to bring-in prooffe for his better purgation, that he hath beene a friend to the Fryers and Monkes, and familiarly acquainted with them, and diligently observed and kept all and singular the customes, rites, and ceremonies of the Church of Rome, and vsed to come often to shrift, and to receiue his maker; and in passing by any image or crosse, if he haue done to them their due reuerence, that it may appeare that he is none of *Luthers* sect. Finally, if hee can auerre generally, that he hath beene quite contrzry to that whereof he is now accused. Which things if he proffer to prooue particularly, the Inquisitors by solempne act in law doe openly declare in Court, that they are content that he make his purgation accordingly within 7. dayes next after. The whole charge whereof, after that the party hath giuen in the names of those witnesses that deposed against him, resteth wholly on the Aduocate, as I haue said a little before. Howbeit euery man hath not thus much fauor shewed him to make his purgation on this sort, but onely in such cases, where the witnesses in their depositions agreed not with their fellowes, nor greatly with themselves in their owne tales. For otherwise they haue but small succour or none at all to auoyd them by making their owne purgation, but onely are admitted to take exception against the witnesses (as I said before) if they can deuise who they be.

And when the party is proceeded thus farre, let him perswade himselfe, that God hath brought him thither for tryall of his fayth, whether it be pure and perfect, yea

or no. For if he, vpon hope to auoide the present perill of the body, determine to use such shifts for his succour in procuring his purgation by meanes aforesaid, albeit he be thoroughly quit in this Court concerning his duty & obedience to the Church of Rome and her Idolatries: yet bee he well assured, in that generall day of doome which will be so terrible to all creatures, & in the iudgement of Gods true Church, it will fall out against him farre otherwise. It shall therefore stand a man vpon in this case to look well about him, and to enter into his owne conscience, and secretly debate with himselfe the causes of his imprisonment diligently. For if it be for the glory of God, and the free professing of the truth, and he forswear Christ, treading the blood of his testament vnder his feet, & denying the truth wherunto God hath called and raised him out of that deep dungeon of darknesse, ignorance, and sin, hoping by these cursed and damnable meanes to escape the tyranny of men, perhaps he may doe so for a season, and purchase the favor of men again: but let him him be most assured, that he shall never escape the sharp and most just iudgement of God; from whose truth he is revolted: whose power is not only over the carcassee to kill the body, but afterwards to throw the soule into vtter darknesse. Therefore if hee haue any sparke of grace left aliue within him, or any zeale either of Gods glory, or loue of his owne salvation, or that the authority of our Redeemer may waigh with him any thing at all, saying: *Who so denieth mee before men, him will I deny before my heavenly Father: and he that acknowledgeth me before men, him will I also acknowledge before my Father and his Angels in heaven &c.* he will wholly rest vpon that authority, and sticke to his tackling in that pinch, and vtterly renouncing with heart and mouth all these meanes to saue this temporall life, offered vnto him by his Advocate and the Iudge (whereunto he cannot giue his consent without great dishonour to his Creator, and danger of his owne soule) will yeeld a plaine and open confession of his faith, thinking himselfe

Matth. 10.

himselfe a thousand times in better case, that God hath preserved him to that instant, to suffer some affliction for Christs sake, battering in pieces this earthly tabernacle, that is to say, a full weak and wearyish body, for so noble a quarrell as is the honor of God and the building vp of his Church. For these cursed meanes to saue a mans life (which that holy house, the very sinke of sin and iniquity, vseth, of like curtelie and compassion as is in the *Crocodile*, to grant to these poore soules) are not here reported, to the end that the godly should learn hereby the shifts to saue themselves, but rather, that by knowing them, they should vterly auoyde and abhorre them, and that the world may see that all the deuices and policies of this holy Inquisition tend to no other end, but after they haue layd their cruell hands, continually stained with the bloud of some of the Saints, vpon any person, if he relent and recant Gods glorious truth, so to destroy him both body and soule: if otherwise, yet at the least to kill his body, over which alone their power is able to extend it selfe in such as liue in the feare and seruice of God duly and truly.

Thus, after that the party hath endured two or three months in prison at the discretion of these good Fathers, they send for him forth once againe to the place of this combate: where the Inquisitor beginneth to declare vnto him, how that the witnesses which he brought for his purgation, haue beene heard what they can say, and therefore he desireth to see what he can say for himselfe, or else to draw to an end. Then he, after their accustommed manner, falleth to exhortation that hee tell the truth, which is alwayes one peece of their talke, so that I beleue, a man should tell them a good long tale, ere they would be satisfied. Whereunto the party maketh them such reasonable answer as he thinketh best for his owne case. Howbeit, vnto diuers they vse to put sundry questions, & oppose them in their owne answer exhibited vp by the in writing, quarrelling at euery letter and syllable, like to subtil Sophisters.

When the party hath spoken all that he hath to say, the *Fiscall* concludeth vpon his sayings; and lastly, the Inquisitors with the assent of their Councell and Assistants giue sentence when and what they list or like themselves, the Diuines & Monks, and other of the Clergy first waighing and considering such things as the party hath vttered touching doctrine and faith, and so valuing it after their owne rate and measure, and trying it by their own touch, which they call the *qualification of doctrine*. At whattime if the party be able to prooue substantially, that he neuer dealt in Christs Gospell, which they, by a new name of their owne coyning, commonly call *Luthers heresies*, either they absolue him, and giue him his *Quietus est*, or else most commonly vse to order the matter, and giue iudgement accordingly as they haue him in a certaine ialousie and suspicion til either more or lesse: Prouiding alwayes, that none passe their hands without such markes and badges as he shall carry with him to his graue, in token that hee hath bin within the Inquisitors paws. The marks are commonly these: Confiscation of their goods, imprisonment during life, or for a great part of it: A white linnen garment with a red crosse called a *Sambenit*, and last of all, a perpetuall slander and ignominy to all his stocke and posterity, such as never will be worne out, as shall be hereafter declared. But if the party shrinke not for the matter, but constantly continue so confessing the truth, or disaffirme the depositions that be against him, hauing not excepted against the witnesses, he is sure to try the torments: where of I haue now to say somewhat.

The Inquisitors cognisance.

CHAP. VI.

The condemnation to the racke, and the manner of the execution thereof.

THe state and condition of the godly (gentle reader) hath bene euermore from the beginning hard and very miserable, in comparison of the prosperitie which the wicked and vngodly enjoy in this world. For according

ding to Christs owne saying in his Gospell after *Iohn*, they thinke they doe God great good seruice, which slay them vpon euery light occasion, and study daily by new deuices and practices to circumuent them: whereof you haue heard some sufficient prooffe before. And albeit the iniurious dealings and subtile practices which I haue declared already, be such as any good natured people, or that can be content to be ordered by law, reason, or equitie, would worthily thinke intolerable: yet in respect of these that shall ensue hereafter, which I am now to shew, they will seeme not onely sufferable, but very reasonable and full of equity and good conscience. For they doe farre exceede all barbarousnes, yea I may well say all brutish and beastly madnes, that a man cannot more aptly liken them to any thing in the world, then to that which they do most liuely resemble, and from whence they proceede, that is to say, *Sathan* their *Syre*: so that the diuell, though hee should force himselfe thereto, is not able in matters touching men, no nor in any thing else in the whole world, to goe beyond them in these their most monstrous and diuellish examples of tyranny: neither hath he any mans heart in his belly, that can without teares reade or heare these things that hereafter ensue, which in rising this butchery, wherein many a good soule vpon trifling occasions, yea diuers of them guiltlesse (God knoweth) are made away, we will lay open before the face of the whole world, and plucke off their hood of holinesse, wherewith they haue bleared all mens eyes, and abused the whole world hitherto.

After the sentence be once giuen, except it be to the racke, the party is not sent for againe, till the great day of their glorious shew; at what time he commeth out into open audience with the other prisoners that come to heare their iudgements pronounced vpon them, and euery man forthwith to receiue his punishment accordingly, vnlesse hee be found not guilty, and so quit by proclamation.

For then is he kept in prison still by the space of 2. or 3. dayes after the triumph, that the world may thinke that he also departed out with the rest. And this forsooth is one of their holy devices, because they would not be thought to lay their hands vpon any person rashly, or without good cause why: as they are wont oftentimes to tell the parties by the way, in such exhortations as they make vnto them, to vtter the truth. The holy house is so perswaded of their owne doings, that what extreimity soeuer they shew vnto the prisoners, yet they think they do vnto them no iniury. Howbeit diuers of them, whom they shew speciall fauour vnto for certaine causes to them knowne, are set at liberty, and sent away to their owne houses two or three dayes before the great day of their solemnities, causing it to be noysed abroad, that they were accused by false witnesses. Yet is this their slye dealing open enough to any man that list to mark it, euen by this one thing, that a man shall neuer see any such false witnesses openly punished therefore, which in all other cases are accustomedly most sharply seen vnto. But if they be determined to put any man to the rack at such time as he least looketh for it, then shall he be sure to be brought into the Audience: where all the Inquisitors, or the greater part of them, sit in their seates of Maiestie, and besides them the *Procurator*, as they tearme him, or deputy Ordinary of the Diocese, like a shepheard ready to flea one of his own flock, who of duty ought to be present, as well to heare the sentences giuen, as to see execution ministred. And at this Court-day they declare vnto the prisoner, how the Inquisitours, with all the learned Councell, haue deeply considered his whole case, bearing him in hand, that they haue found it out for a surety that he will not wholly declare the truth, & therefore are resolu'd, that he shall ride the racke, and there be spurred certaine questions, and so by hooke or by crooke will wring it out of him, will he, nill he: therefore they aduise him to do it voluntarily, as he will auoyde the paine and

and perill of the racke. Whereunto they ioyne a certaine exhortation, which they intermingle with some sowre speech of high and threatning words, and sett out with great feueritie of countenance, rehearsing vnto him all the seuerall torments of the racke as terribly as they can describethem, to make him quake in euery ioynt of him. Yet whether he confesse, or not confesse, all is one, for to the rack he must go. Whereupon they send for the Officer, & command him to haue the party into that place where the Racke standeth, which commonly is a deepe and a darkeduncheon vnder the ground; with many a doore to passe thorow ere a man can come vnto it, because such as are put thereto, should not beheard to shrike or cry: In the which place there is a scaffold reared, where the *Inquisition*, the *Promisor*, and the *Clerke* do sit, to see the Anatomy made of him that is brought to them. Then the linkes being lighted, and all the players entred that haue parts in this Tragedy, the Executioner, who carrieth last to make all fast (as they say) and to see euery man in before him; commeth also at the length, and of himselfe alone maketh a shew worthy the sight, more then all the rest of that rout; being wholly arrayed all ouer from the top of his head to the sole of his foote in a sute of blacke canuas, such as the superstitious Spaniards weare on Maundy-thursday, when they scourge and whip themselues, as the custome is in most places vnder Popery, if not in all: much like that apparell that the diuells in stage-playes vse here with vs in England. Moreouer, his head is couered with a long black hood that reacheth ouer all his face, hauing two little peep holes to see through, and all to this end, to make the poor soule the more afraid both in body and mind, to see one torment him in the likenesse of a diuell. O Lord, such are their holy guiles.

The place where the prisoners are tormented.

The description of the Tormentor.

After that the Lords be set downe each in their places, they begin with him againe, and exhort him afresh to speake the truth freely and voluntarily: otherwise at his

owne perill be it. For if either his arme, or his legge, or any other ioint be broken in the Rack, as it happeneth to diuers, so that hee chance to dye thereof (for more gently than so, they mean not to deal with him) let him blame no man but himselfe. For they think that after they haue giuen him this faire warning, they are now discharged in conscience both before God and man, and therefore are guiltlesse, what harm soeuer come vnto him by meanes of the Rack, yea though he dye thereon as innocent as the child newly borne. After this, with sharp rebukes and menacing words, they command that the party bee stripped starke naked, be it hee or shee, yea though it were one well knowne to be the most honest and chaste mayden or matron in all the city (as they bee neuer lightly without sundry such in this their shambles) whose grief I dare wel say is not halfe so great in respect of any torments that presently they endure, as it is to be seen naked in such a presence, and of such maner of persons. For these wicked Villaines without any regard of humanity or honesty, (which mee thinke they should somewhat respect, if it were but onely for their long beardes and side-gownes, with the name & countenance of grauity and holines which they pretend, seeing that neither for Gods sake, nor for the honesty of the good and godly matrons and sober maydens they wil not forbear one iote of that barbarous impudency) cause them first to be stripped into their shirts and smockes, and then out of them also welnigh (sauing your reuerence) vp to their priuities, drawing on a close linnen breech; & after that make bare their arms also to their shoulders, as tho the Wrench and Rack, wherewith they are about to torment them, were not able to pearce their linnen, or as tho their linnen breeches would more manerly couer those partes, which they may bee ashamed to discouer, then could their side-shirts or smockes. And here those ranke Rammes declare how they will not lose that diuellish pleasure which they take in that shameful and vnseemly sight, though

though the poore wretches that suffer this, buy it both with paine and shame enough full dearly. The which thing surely is a good occasion, why that after this shamefull and impudent dealing of these Fathers of the faith bee once noysed and bruted abroad, they whose wiues or daughters eyther haue already, or may hereafter fall, or presently are in this the holy Fathers foule handling, suffering this shamefull villany, should be vtterly abhorred and shunned of all the people wheresoeuer they goe, as well of Papiſts as of other, because they ought to esteeme the honesty and chastity of their daughters and wiues aboue all other treasures. But to returne to our purpose.

When the parties are thus stripped out of all their clothes, be it he or shee, into their linnen breeches, they signifie unto the Tormenter by some token, in what sort they would haue the party ordered. For this is one other peece of their art, to talke by signes and watch-words like to pedlers french, wherein from the highest to the lowest all the pack of them in that cursed Court, as well lacke layler, as my Lord Iudge, can vnderstand one another very readily. As for the torments by the which these holy Fathers vse to bring men to their beliefe, as they be many in number, so in sorts they are sundry, yea moe by a great many than any poore soule is able to endure, or can come to the knowledge of.

But the most vsuall be the *Ieobit* and *Pullie* with water, ^{The Ieobit or Pullie.} *cordes*, and *fire*: whereof I meane to speake seuerally. And yet haue they one other cast at him first ere he goe to his punishment, perswading him afresh to vtter whatsoeuer he knoweth either by himselfe or by others of his acquaintance: In the mean space, while they are thus communing with him, one commeth behind him, and bindeth his hands with a cord, 8. or 10. times about: and because nothing should be thought to be done without authority and order of law, the Inquisitor calleth vpon him to straine each harder than other. Being thus bound to the Racke, they

they begin yet once againe to perswade with him: and besides the binding together of his hands, they also cause his thumbes to be bound with some smaller line drawne very strait, and so fasten both the lines that tye both his hands and thumbes to a certaine *Pulle* which hangeth on the *Icobit*. Then knocke they great and heauy bolts vpon his heeles, if the party haue none already, or else hang betwixt both his feet vpon those bolts which he hath, certaine waights of Iron, at the first time but of fise pound, and so hoys him vp from the ground. Whiles the poore wretch hangeth in this plight, they fall to their perswasions once againe, commanding the hangman to hoys him vp on high to the very beame, till his head touch the *Pulle*. Then cryeth the Inquisitor and the Clerk vpon him to confesse somewhat, promising to let him downe out of hand, if so be that he will be ruled: otherwise, they tell him that he is like to tarry there till hee would be glad to declare whatsoeuer they would haue him. After he hath hung thus a good space, and will grant nothing, they command him to be let downe, and twice so much Iron more to bee layde on his heeles, and so hoysed vp againe one inch higher if it may be, threatening him that he shall dye none other death, except he declare vnto them the truth in such matters as they demand of him, & therefore charge the hangman to let him vp and downe, that the waight of the Iron hanging at his heeles, may rent euery ioynt in his body from other. At which intolerable paines piercing all the parts of his body, if the party shrike or cry out (as he hath good cause to doe) they are as loude on the other side, roaring and yelling vpon him to declare the truth then, or else they tell him hee shall come downe with a vengeance. Neither will they onely say so, but the party shall find it so. For if hee continue in the same mind, they goe on forward as fast in their mad moodes, and bid the hangman to slip the ropes suddenly, that he may fall downe with a sway, and in the halfe way
to

to stop, & glue him the *Strappado*: which being done with a trice, all his whole body is out of frame, both armes, shoulders, back, legs, and all the rest of his ioynts, by reason of the exceeding great waight hanging at his heeles, and the sudden sway tearing each part from other. And yet here is no ho with them neither. For renewing their exhortation and threats, if he will not yield vnto them, they cause more Iron to bee added the third time: so that the poore wretch being in that pittifull plight, halfe dead and more, is by their commandement heaued vp once againe, and to mend the matter withall, besides the extremitie of his griefes, they begin to raile vpon him, calling him *Dog* and *Heretike* that will stand so obstinately in concealing the truth, and at the length tell him that he is very like there to make his end. Now if the pittifull creature in the midst of his pangs call vpon Christ (as for the most part, all that are thus persecuted for his truths sake doe) that he would vouchsafeto ayde and assist him, thus miserably tormented, and almost slaine for his sake, then fall they to mocking and deriding him, saying, *Iesu Christ, Iesu Christ.* Let *Iesu Christ* alone, and tell vs the truth. What a crying out vpon *Christ* makest thou? confesse what we aske thee, and make vs no more ado. In much like sort (as a man may easily iudge) were the blasphemous speeches of the Iewes against our Sauour himselfe, saying: *Behold he calleth for Elias. He trusteth in God, let him deliuer him now if he will: for he calleth himselfe the Sonne of God.* Which is a true token and most euident argument, that it is Christ against whom they kicke and make all this broyle: whose name when it is called vpon by such as suffer for his sake, they doe so ill digest, that they can hardly abide to heare him named, or once spoken of. But if the party at any time desire to bee let downe, promising to tell them somewhat, and performe it indeede, that is the very ready way to make him be worse handled than before, because they thinke that now he beginneth onely to broach his matters. For as

The Strappado.

*Math. 27.
Psal. 22.*

soone as this tale is at an end, they begin afresh to exhort, to threate, to rack him, giuing charge to hale him vp, and to let him downe againe in such sort as is before declared. This execution for the most part continueth from nine of the clock in the morning till high noone, or an houre after: and when they are disposed to leaue him and let him downe for that time, the Inquisitours for a policie ask the layler if his other instruments be in a readines, to put the partie in feare of further torments, being almost dead with these already. The layler answereth that they are ready, but that hee hath not brought them with him. Then see (say they) that they be made ready against to morrow, and looke that nothing bee wanting. For wee will try one way or another, whether wee can get the truth out of this fellow, yea or no; and so depart, giuing these and such like words of comfort to the poore wretch that lieth distracted in euery limme: *How now Sirrah? how like ye this geare? haue ye enough of it, or no?* Well, see yet betwixt this and to morrow, that ye call your wits to you, and bethink your selfe what to say, or else looke to die none other death but this: and yet we promise thee that all this is but a fleabiting in comparison of that which thou art like to feele; and so depart. Then beginneth the layler to play the bone-setter so well as he can, and to put his armes and leges in their right ioynts again: and putting on his clothes, bringeth him back to his prison, or carrieth him rather, hauing neuer a leg to stand vpon, yea sometime draggeth him by the armes or legges too-too pitifully: and then forsooth for fashion sake, and to seeme somewhat mercifull (minding in deede no such matter) telleth him that a Surgeon shall be sent for if neede bee.

But if they bee determined to put the partie no more to the racke, then within two or throe dayes they send for him forth againe into the Audience, and provide so, that in the way from the prison, as hee passeth by the place where the rack-stocke standeth & is commonly occupied, the

the hangman shall stand for the nonce, to shew himselfe in the selfe same likenes of a Diuel, the which I haue before described, that the party in passing by, may haue a sight of him, and thereby bee occasioned the more to remember his former torments. Who comming into the Court, findeth the *Inquisitor*, the *Ordinarie* and the *Clerke* readie set each man in his place; which after their maner fall in hand with him, sometime by perswasions, and sometime by earnest intreatie, mouing him to vtter somewhat. At which time if they preuaile not, neyther can get any thing out of him, they caule him to bee carried to prison againe. But if hee declare any thing, they presse him the more, and such matter it may bee his hap to disclose, that it may chance to purchase him the Racke once more, vpon hope of getting some greater matters at his hands. Marrie if they were resolved before to put the party to the Rack once again, then about 3. dayes after his last being there, when the ache in his ioints is most grievous and painfull vnto him, they send for him againe to come before them; and what with earnest entreatie and with terrible threats, they labour to haue him shriue him selfe of all his opinions and heresies, and to appeach as well such persons with whom hee hath had conference in such matters, as also all other whom hee knoweth to bee of the same minde and opinion. Otherwise, they will him to make himselfe readie for the Rack: wherein if it bee his chaunce either to be mainmed in any part of his bodie, or to receiue his deaths wound, let him blame no man but himself. And if he continue stil the same man that first he was, the keeper is commanded that once again he prouide the Rack, all the aforesaid parties taking their places as before to see him stripped out of his clothes, and put to it once again in such sort as is before declared, or somewhat worse, after this maner.

The partie hauing his hands bound behinde him and hanging at the Pullie, they bind both his thighes together with small, but very strong cords, and so in like maner his

legges about the calfe or mid-leg. Then put they betwixt the cords and his legs a short peece of wood, wherewith they wrest the strings so stiffe till they bee so deepe sunke into his flesh, that they are past sight : a very extreme and a terrible torment, and much worse then any that as yet hee hath endured. In this plight the poore soule lieth by the space of two or three houres, abiding the Inquisitours goodwill & pleasure: who neuertheles cease not to molest and trouble him all this while, either by questioning, or entreating, or perswading or flouting & mocking him, or disquieting him one way or another. Or in stead hereof, they practise, as they thinke best, another kind of torture : which, albeit it be vsed vpon offenders in other places as well as in this, yet for one especiall point of cruelty added by them, we may iustly ascribe it to their holy Court as a deuice of their owne. The name of it, as it is commonly called, is *Burri* or *Aselli*, and the maner of it is this. There is a bench made of massie timber, wrought somewhat hollow on the vpper part like a trough, so large that a man may lie open in it on his back; and thereabouts as his midriff lieth, there is a sharpe bar going crosse overthwart, whereon a mans back resteth that it cannot settle to the bottome, because the partie should find the lesse ease, where otherwise he might stay or rest his back against the bottome of the trough : being also placed in such sort, that his heeles shall lie higher than his head. When the partie is laied hereon, his armes, thighes, and legs are bound with very stiffe and small cords about the middest of the maine bone, which afterwards they straine with certaine stiffe wrestling stickes or truncheons put vnderneath the cordes, till the cords be settled downe within the flesh, and pearce almost to the very bone, insomuch that they bee cleane out of sight, and then commeth in this deuice of their owne addition : First, they take a very fine and a close laund or linnen cloth, and ouerspread the parties mouth therewith as hee lieth vpright, so as it may stop

Burri or
Aselli.

The Torment
by water &
the laund.

stop his nostrils also, that when the water is poured into his mouth, he should take in no ayre at his nose. Then take they a certaine quantity of water, so much as it pleaseth the Inquisitours to appoint, which they poure vpon the cloth, not by drops, but in the maner of a long streame like a thread: which having somewhat a high fall, beareth downe with it the fine linnen cloth into the furthest part of his throat. And here, whoso should behold the poor wretch in this pitifull case, would thinke him, I dare say, to bee in as great an agony as any man is at the giuing vp of the ghost. For in all other torments a man may haue liberty to draw his breath: onely here he cannot, by reason that the water stoppeth his mouth, and the cloth his nostrils, so that when they plucke it out of the bottome of his throat (as manie times they doe, to see whether hee will answer to their demands, yea or no) the cloth is so wet with water and blood together, that a man would thinke the verie intralles would come out of his bodie. And thus the partie continueth in these pangs so long as pleaseth them, with promises of sharper fauces than any that hee hath tasted as yet, and so they send him to prison againe.

But if these good Fathers be disposed to deal with him further, & proceed to other greater tortures (for their lust is law in this their lawlesse Court, where right & reason can take no place) then within a month or two vnder or ouer, as they think best, the party is once againe brought to the rack, some twice, thrice, foure, fise or six times, & therein entreated easily or roughly as it pleaseth the Inquisitors to appoint. And some are tormented in another sort, that is no where els vsed but in this holy House, the which is termed by fire, the description wherof is shorter to shew *The Torment by fire.* than the rest, but the paines and cruelty as great altogether. They take a charcole pan of Iron full of hot coles, which they set iust ouer against the soles of a mans feete before he goe to the foresaid rack, and to the end that the

fire might haue the more force to burne them, they baste them with lard or bacon.

Thus after they haue occupied and vnvedged all their tooles one after another, and are past hope of hauing any thing at the parties hands, they respite him for a season to take his rest, and after a while call him before them againe, and fall to questioning with him, inquiring and requiring many things in a farre other order than they vsed before, in such tearmas as euery word may minister matter enough to quarrell at. The questions also are framed so cunningly and *Point de vice* (for this is their onely shift that neuer sayleth them) that by granting one thing, they must needes grant another, and deny the contrary to that. For these Fathers are passing good Logicians, and maruellous subtil Sophisters, their crafts-masters I warrant them, which notwithstanding that they are dayly in vre with such matters, will not sticke to take a little paines, and vpon study to coyne cases and questions for the nonce: which to help their memory withall, lest when the time cometh that they should haue vse thereof, they might forget them, are written and laid open before them: so that if the party, when any thing is demanded of him, be neuer so little retchlesse, it is not possible for him to auoyde them, but that one way or other they will ouertake him. The onely helpe for a man therefore in this case is, to haue a perfect remembrance of all such things as he hath deliuered vp in to their hands: for it is but in vaine for him to craue to haue them read vnto him, because either they will not grant him that; or if they doe, yet will they read much amisse. Wherefore if he doe mistrust his owne memory, let his answer be this, that he wholly referreth them to his former doings and sayings, and in any case auoyde reasoning with them. Or if by their subtilties of Logicke, they inferre any thing thereupon, which either he knew not of, or else neuer affirmed, let him take heed in any case how he answereth it, lest either they entrap him in some new matter,

matter, or else drive him to the denying of Gods truth most wickedly. And the readiest way will be, to cut off all their questions with a quicke and a round answer, and to tell them plainly that he was neuer set to schoole in all his life to learne these quiddities in argument, nor exercised in any manner of disputation. For these fellows are so cunning herein, and so full of interrogations and strange deuices, besides, so troublesome therewithall, and so importunate, that many times they will get that out of a man by these meanes, when all the racking in the world will doe no good,

As at *Simil* not long agoe, they apprehended a certaine godly Matron, whose husband they had burned a little before, and so made her a widow. But because her confession, while she was on the racke, and there tormented most cruelly, was by their owne decrees insufficient either to condemne her to the stake, or to confiscate her goods such as they were, and yet, if they could but get onely thus much out of her, that she knew full well that the Church of Rome had determined clean contrary to that which she affirmed, this should be sufficient cause to make her to forfeit that poore remnant of her riches that she had to keep her selfe withall in her widdow-hood, though poorly (God knows) they did rather compell her by their importunity, than compasse it by their Sophistry, that she was content to say so much. For perceiuing that else they would neuer make an end thus to molest and trouble her, Indeed (saith she) I confesse that the Church of Rome hath so determined, and therefore I pray you enter in mine answer to be so, and let me depart quietly; and afterward as you shall see cause, determine what shall become of me or mine at your pleasure. Whereunto they gaue her neuer a word, but only wrot as she had said, and sought no further. For whether it were so yea or no, what care they, so the party say so much, that they may haue the spoyle whatsoeuer, either by hooke or by crooke.

A discovery of the
CHAP. VIII.

*Certaine other deuices to drine the prisoners to confesse
such matters as the Inquisitors are desirous
to vnderstand of.*

WHen the extreamity of torments with the subtile practices before expressed will doe no good, but that the party constantly endureth the one, and annoyeth the other very cunningly, then fall these good Fathers to other farre better fetches to their thinking, wherein who-so is able in a deuice to go beyond the rest, is counted a chief Champion, and therefore hath yielded vnto him the preheminence of place aboue other in this holy House. Being therefore past all hope of hauing any thing at the parties hands by foule meanes, they deuise to compasse him by faire, shewing themselues very mild and mercifull, and so affectioned, as though the misery and affliction which they see the other in, went to their own hearts. They weep with him, they entreat him, they comfort him, they giue him their aduice, and deuise for him some secret meanes to rid him out of his misery, making him beleue that they tell him that in secret, which they would scarce tell to their owne fathers, or brethren, or dearest friend that they haue aliue, with many other like words. And this they vse commonly to doe to such as bee the simpler sort of people, but specially to women, which for the most part are not so cunning to discerne forced and fayned tears. Therefore when the Inquisitors begin to vse them so gently, and to proffer them such kindnesse, then let the party see to himselfe warily, and learne betimes to discerne whereabouts they goe in vsing such flattering speeches, assuring himselfe, that they are but faire baits put vpon sharpe hookes: whereof I will of a number report vnto you one example.

The very first time that they began to burne for religion at *Smill*, (which was diuerse yeares since,) among certaine other that were for the same cause apprehended, there

there was a very godly Matrone, with two of her owne Daughters and one of her sisters children, who hauing passed all these aforesaid pikes with manlike constancy, were pressed very sore to betray some of their brethren, but especially one to appeach another. One of the Inquisitors counterfainting a maruellous kind of compassion towards these silly women, sent for one of the daughters to come vnto him. And when shee was come, they two being alone together, hee began to make a long speech vnto her in way of consolation, and afterwarde sent her to prison againe. This he vsed to doe diuers times and vpon seuerall dayes, alwayes towards the euening, and there held her a great while, declaring vnto her, how great a griefe it was to him to see her in these troubles: and therewithal would interlace some other pleasant communication more familiarly many times, than did well become him. Which tended to none other end (as it fell out in prooffe) but to perswade the mayden, that he of very good affection sorrowed to see her in such distresse; that in seeing him so fatherly aduise her what the best were both for her self & her mother & sister to do in this case, she should wholly commit her selfe and her cause to his ordering. After that two or three dayes had been thus spent in such like conference and familiar communication, weeping (as it were) ouer her for the misery which she was in, with other many moe arguments and tokens of compassion, wherein he vttered the affections and sorrowes of his heart for her pitifull estate, with often protestation of his good will and best furtherance to his power: after all these policies (I say) when the willie Wolfe was sure that the simple sheepe was within his reach, he beginneth to perswade with her to disclose vnto him the truth of the matter, aswel in such things as touched her mother, sister and aunt, as any other that were not as yet apprehended, binding himselfe by an oath, that if she would so do, and disclose to him whatsoever she knew concerning these matters, hee

J

himselfe

himselfe would stop all these gappes well enough, and find a meanes that they should all depart home againe quietly to their own houses. The maiden being but simple witted, was soone induced to credit the faire promises and allurementes of this flattering Father, and thereupon beginneth to open vnto him certaine points of religion whereof they were wont to conferre among themselues, in maner almost, as if one should giue holy things to a dogge, or cast pearles before a swine. The Inquisitour hauing gotten this thred by the end, laboured to vnwind the whole clew, and therefore calling in the maiden many times before him, to the end that her depositions might bee entred by order of law, made her beleeeue that hee would take it vp and end it so reasonably, that she should receiue no manner of harme thereby, and in the last day of hearing made a repetition vnto her of all his former promises, as to set her at liberty againe, and such like. But when the time came that she looked verily for the performance thereof, there was no such matter, but contrariwise my Lord the Inquisitour and his adherents perceiuing how this deuiice had brought somewhat to light, which al their extremities otherwise could in no case doe, to the end to make her confesse the residue, determined once againe to haue her vpon the rack, wherein she endured most intolerable paynes both vpon the Pullie and the Trough, vntill they had, as it were, in a presse wrung out of her aswell her beliefe, as also forced her to accuse those persons whom they had hunted after so long. For the damosell through very extremity of pangs and torments, was driuen to betray her owne naturall mother, and sisters and diuers others, that were thereupon immediately apprehended, and afterward put to the torments, and at the length sent to the fire.

Moreouer, the selfe same maiden within a while after plaied a notable part in testimony of her beliefe. For when shee was brought vp vnto the solemne scaffold with other
of

of her companions there to be scene of all the people, and euery one to heare sentence of death pronounced vpon them, as shee returned thence to her place againe; hauing heard her iudgement, which was to bee burned, shee came to her Aunt who had beene her Schoolemistresse, and taught her her catechisme and beliefe (for the profession whereof shee should presently bee executed) and with a bold courage without change of countenance, bending her head downward maidenly, gaue her most hearty shankes for that exceding great benefit in taking the paines to instruct her, and praied pardon at her hands if at any time she had offended her, for that she was now at the point of taking her death, and departing this life. Whom her Aunt on the other side comforted as stoutly, willing her to bee of good cheare, and to let nothing disquiet her, for she hoped in God that she should be with Christ ere it were long. And this did she in the presence & hearing of all the people, but specially of all those of the holy House and their adherents. This Aunt of hers was the selfe same woman, which a yeare or two before being mad had detected the whole congregation to the Inquisitors, whereof I made mention before: who being restored to her former wits againe by the goodnes of God, so well as the reliques of her disease would let her, did now both confesse his truth, and for the same endured most horrible and lothsome imprisonment and torments: moreouer, was openly whipped, and so remained in prison during the rest of her life. But to returne to their practises.

CHAP. IX.

Certaine other more secret practises,

THe passing excellency of these practises which presently I intend to discouer, is such; that they rather deserue to haue some speciall place by themselves, then to be thrust in heere confusedly among these other grosse and common deuices. For they doo as far passe all the other that haue been spoken of heretofore, as there is difference

in dignitie betwixt a Court of Pipowders and the high Court of Parliament. The first whereof in order as it falleth out, and the most mysticall (and I beleue as beneficiall to their boxe as all the rest) is the abuse of their sacrament (as they terme it) of Confession, which by their owne decretals is no small offence. But all is law in this holy House (as I said before) whatsoever they list. Their deuicie is this: Whensoever any of the prisoners beginneth to be but a little crazie, they aske him whether hee bee disposed to go to holy shrift. The which is done for two especiall considerations. The one is, to proue whether he like well of their holy confession, yea or no. The other, to see if perchance he will be perswaded to say somewhat vnder *Benedicite*, either touching himselfe or any other, that this holy house may bee set on work. If the party bee willing, at hand is Sir Iohn and a Clerke behind him with pen and ink left behind the prison dore, & so the ghostly father falleth to his *Confiteor*: in processe whereof he examineth the sicke man first generally, & then specially, whether he hold any of Luthers articles, chiefly in this or that article, or haue at any time conferred with any other concerning the like causes: finally, of whom & by what occasion he heard them, &c. willing him boldly to confesse it & to feare nothing, neither to think any such villany to be in him as to reueale it, saying that hee hath authority immediatly from the high Comissioners to absolve him of all, so that he discharge his conscienc: with other such like talke to the same effect. Now if the party follow him so far that hee begin to confesse ought, then is he surely caught. For when he hath poured out al, & said what he can say in these cases (though he do it through the earnest & wicked perswasions of the priest) then doth he charge him further to confesse the same before a Notary, or otherwise he tells him that his absolution is nothing available vnto him. And if the party yeeld vnto him so much, & be content so to do, then the clerk, who lieth lurking not far off, is straightway sent for, and so is this

this matter dispatched. But if he refuse, either mistrusting him altogether, or else halfe in doubt to credite him, yet is he no lesse indangered by disclosing it to the Priest, than if he had confessed it before a Notary. For this kind of confession is not right auricular, but all is done aloud, by meanes that the crafty confessor repeateth the words after him, and so driueth the party to answer him almost in the self same note: who knoweth not nor feareth any such matter, that there lurketh any body so closely behinde the door to heare or write what he speaketh. Then after they haue gotten thus much, either they charge the party therewith, or else by occasion hereof examin him further vpon greater matters, & therupon pick a new quarrel with him, to the intēt to vse more extreame tortures. Neither doth this good ghostly Father either fear excommunication, or feelee any trouble in his conscience, for reuealing his ghostly sonnes confession, both because he is perswaded, that a little loud speaking, and in somewhat a higher note than the secrets of confession would wel allow, is not to bee accounted any disclosing at all; & for that, whatsoeuer he did, was done in the seruice and behalfe of the holy House.

Julianus Apostata (as histories of very good credite doe report) spoiled the Christians of all that they had, and coloured his theeuery with a false glose vpon the Gospel; whereas Christ commanded all his Disciples to loue povertie, and to bee carelesse for things of this world. At another time hee persecuted them most cruelly, and exhorted them to patience, saying, that Christ had giuen them an example. And no doubt, these holy Fathers haue borrowed one of their deuices of him. For when they see any constantly & like a good Christian man to continue as wel in his faith towards God, as charity towards his brethren, they hedge him in with this argument: Now surely Sir, you are but a faint Christian belike. For you pretend the doctrine of the Apostles and Primitive Church: and the Apostles and Martyrs in those dayes being brought

before the Ethnike Magistrates, and examined whether they confessed Christ or no, answered plainly that they did: and being further demanded, what fellowes & companions they had, would tell the truth at the first. Therefore sith you professe your selues to be followers of them & their examples, in like sort should you confesse of your selues and of your fellowes. And this is their goodly reason that they make. In very deed *Julianus Apostata* spake truth, that Christians in the time of affliction should not be wauering, nor giuen to the gathering of these earthly treasures. Euen so (say the Inquisitors) should a Christian man comming before a temporall Iudge, and there examined of his beliefe, yield a plaine and euident declaration of the same. But they lye both of them by their leaue, when they say that the Christians in those dayes did of like zeale betray their brethren vnto the Ethnike Iudges, as they did make open confession of their faith: for that were flat against the rule of charity. And therefore it is a plaine matter, that in all other things the Inquisitours are altogether as bad as euer *Julianus* was, because they vse the selfe same reasons that he did, and all to one effect: that is to say, to make waste in the Church of Christ, by cutting downe the branches thereof, making but a iest of the lawes of true Religion.

As there was once an Inquisitour, and one of the chiefest of them, whom it shall not be greatly amisse to touch by name, because if his friends hap to reade this, they may acknowledge it to be true that I will report of him. His name was *Iohn Gonsalues*, borne at *Sinil*, and Bishop of *Tarragon*. It was his common saying (which I beleue other of his fellowes learned of him) speaking of such as were brought before him for the profession of Christ, that it was a wonderfull thing to consider, how firmly these heretikes haue ingrauen in the tables of their hearts this commandment: *Thou shalt loue thy neighbour as thy selfe*, which will neuer be brought to confesse of their fellowes, till they

The Bishop
of Tarragon.

they be almost torne in peeces with torments, and yet can ye not get it out of some of them by these meanes neither: such notable testimonies hath true religion oftentimes, euen of those that are her deadly enemies. For the law of God concerning both the Tables, is perfectly written and sealed in the hearts of true Christians, and the print of this seale of Gods law is not elsewhere to be found but in these onely. But all the Lawes of the flesh are signed with this marke: *To day mine owne man, and yours to morrow.* And surely, me thinketh, a Christian Bishop ought to haue beene very much ashamed to bee so blind and ignorant therein, and not alone so to be, but thereunto to adde such blasphemy besides.

The selfe-same Bishop (seeing we haue begun to talke of him) was sent from the Kings Court to *Simil* to be one of the Commissioners in the Inquisition there, about two or three yeares before: at what time so great a multitude of the faithfull were first espied, of the which euen till this day, at certaine times appointed there be diuers sent to the fire. For all his Predecessours were not worth a strawe in comparison of him, neither halfe so stout as he, nor so cunning in bringing their matters about as was this one man, but specially such as concerned the holy Inquisition. For vntill this time there was neuer an able man, that was thought so prouident as to preuent so great a mischiefe before it hapned, or otherwise able to vphold the Church of Rome drooping, as it were, by meanes thereof, and in danger of ruine. But for any other good qualities that were in him to commend him to this Office, or sufficiency to discharge it, I report me to himselfe, I report mee to them that chose him to this roome, yeal report me to all that euer knew him, if there were any thing in him at all that might preferre him, specially and aboue his fellowes, either apparance of learning, or skill in Diuinity, or knowledge in the ecclesiastical Histories, or any great reading of the ancient Fathers or the late Writers (whose authority the Church :

Church hath worthily in great estimation) or if hee were greatly seene in matters of faith, whereof they tearme themselves the Inquisitors and Iudges, as it were, both of *oyer* and *terminer*, in these cases: to be short, if there were any knowne and approoued godlinesse of life and conuersation in this man: wherein the whole packe of them flatter themselves so much, that they arrogate vnto themselves a very gay and glorious title thereby, but rather because he was more cruell and vnnaturall, and somewhat more slie in the deuices and practices of the Inquisition than the rest were. In respect whereof, he obtained both a discharge from his seruice, and a fat Bishopricke besides in recompence of his trauailes, and partly in consideration that he was an old forworne soldiour; and hauing now good leasure, like a wicked impe of Rome, returned to his old occupation againe. At the self-same time whiles he remained in commission at *Siwil*, so many were apprehended for professing the Gospel, that he was driuen to bestow some of them in his owne lodging, because all the prisons in the towne were not able to receiue them, the number was so great. Yet his Reuerend Lordship wanted neyther time nor leasure to take his pleasure abroad, and to row vpon the riuer in Barges tilted with purple and silke, with such preparation as had better beseem'd one of *Sardanapalus* sehollers, than any sober man or Christian Bishop: accompanied with *Musicians*, but not with the *Muses*, hauing a very great traine after him besides, and so passing to his garden adioyning thereunto, all the whole people gazing vpon him, and running in heapes and throngs to see this sight. In very deed these triumphs & iollities were not greatly out of the way for him and his mates to delight in, their matters being in such plight as they were; and the Church of God, whereunto he was a professed enemy, so full of troubles, vexations, and afflictions. But to returne to their practices againe.

Whensoever these good gentlemen are desirous to learne

learne out a certaintie of such as live altogether in one prison, (whom they suspect to have some conference in matters touching saluation, either by way of exhortation, or by comforting & confirming one another in the faith, being in so great misery as they are) they send in a *Flie* among them (as the prisoners vse to tearme him) whom the Inquilitors cast in prison craftily and for a colour, to mark every mans talke, who after two or three dayes that hee hath once crept into their acquaintance, will begin as farre off to offer some talke in matters of Religion, making as though he would be glade either to teach others, or to learn himselfe, and by these subtile devices many of the simple sort are soone beguiled. Wherefore let every man take heed after this faire warning, that he bee not overlight of credite in trusting strangers too far (I meane such as are put in prison with them,) having no manner of acquaintance with them before. And to the intent that they may know such a *Flie* the better, I will giue them one sure token: to wit, he will commonly be the first that will offer talke, and pretend a zeale towards true Religion, both beside time and without occasion: and then shall they doe well to let him preach alone till his chaps ake, giuing him neuer a word. For if he chance to get any thing out of any of his fellowes that he longed for; so soone as the layler commeth to visite his prisoners at his accustomed houres, hee is straight-way in hand with him to craue a day of hearing for him, as the manner is that sometimes the prisoners will sue for. But so soone as he is out, I warrant them, the rest that tarry behind, shall shortly after feelee the fruites of his fellowship, little to their liking. A maruailous matter, doubtless, that men should be so diuellishly bent, to be content for a small gaine of a little money, to serue in such offices, so much to their owne hindrance, that to obtaine their purpose they sticke not to lye in prison with others bound and chayned as they be, by the space of two or three moneths, and then to endure all the other miseries

incident thereunto, as hunger, filth, stench, which the other prisoners can in no case away withall by their willes, and yet can these men with all their hearts. Besides this (a more wonderfull thing to consider) they wil so passe from one prison to another, that they are no sooner out of one, but by and by they will bee in another, and so in the second and third, &c. and be content to endure the same extremities twice, thrice, or foure sundry and severall times, yea, all their life long to feede vpon these dishes of dainties. And when this good fellow is out of prison, and come before them to yeeld account of his office, he doth not onely declare what he hath heard the prisoners say, but also what countenance they made him when hee called these matters of Religion into question, and how they tooke it, whether as liking or misliking therewithall, or what opinion he hath of them, though they neuer answered him one word. And this mans accusation is of as great force as the strongest and most allowable witnes that is or can be, and is without all exception, be he neuer so meane a man either in calling, or credit, or comon reputatiō of me: yea tho he be but a laker-farmer, & serue in his place for a smal reward, yet is he reputed a worthy member for that purpose, well besecming such a head as is that holy House of theirs. It happeneth also many times, that some such as are apprehended for Religion, fall into the company of some that are layd in for speciall matters; who to curry fauour with the Inquisitors, will villanously accuse their fellowes whom they haue heard confer together in pure and sound doctrine: and the testimony of such persons is of the greatest credit that can be, and most highly esteemed in their holy House. For to the state of the matter, or *qualification* as they tearme it, a great respect is to be had of the circumstances; as the prison, the person of the accuser, and the party accused.

Other *Flies* there be also which serue the holy House to do the like feat abroad out of prisons, secretly and slyly going

ing about to compasse in by like wyles such as are among the common people suspected to be Lutherans; whereof some haue so good wings, that they will flye quite ouer the sea into very farre countries to take such as are content to leaue *Spayne*, and banish themselues thence, to the end that they may liue the more safely in other places elsewhere: such is the earnest zeale which these good Fathers haue both to the glory of God, and the health of mens soules. But to keep within the bounds of *Spaine*, & to speak onely of those that flye about the Cities there where this holy Court is kept: there are a great sort of ghostly Fathers, both Priests and Monkes, which are not belund with their parts in playing the *Flies*. To whom if a simple man, and one whom God hath sent some light of his word vnto, doe chance to resort, and in procelle of his confession open his conscience vnto them, cyther doubtingly, or else as only ready perswaded, praying to be further instructed or confirmed, they labour not onely to quench that light which began to shine in his heart, but some of them are in hand with him, either by gentle entreaty, or sometime by threatening him terribly, to the end to get him to goe to the holy House there to accuse himselfe, promising him in the behalfe of the Lords the Inquisitors, that he shall haue all fauour shewed him that may be, so that it commeth to passe many times, that the poore soules like silly sheepe, will runne of their owne accord into the Wolues mouth to be torne in pieces and deuoured euery morsell.

- Another policy they haue which they put in practise likewise, more vn honest by a great deale then this, which is also borrowed out of the Inquisitours budgets. After they haue groped a mans conscience that suspecteth no such treachery at a holy mans hand, specially vnder their blessed *Benedicite*, they dissemble the matter for that time without contrarying him, willing him to resort vnto them the next day when they shall haue better leasure to

hear him thoroughly, and to talke with him more freely in those matters, and so send him away halfe shruen, with halfe a confession ilfauoredly cut off. His meaning is this, that when the party commeth the next morrow, & communeth with him of the selfe same matters out of shrift, he may freely, and without danger of reuealing his confession, complaine of him to the Inquisitours: neyther doth this their purpose want his performance. This religious rout (forsooth) can choke with agnat, & swallow downe a camell. And of such crafty dissemblers, diuers haue gotten this good by their trauail at the Inquisitours hands, that if any thing escape them ignorantly or for want of heed taking (as it happeneth many times) which had bin enough to haue heaped coales enow vpon anothers mans head, though the same things were proued against them so manifestly that they could not bee denied, yet can the Inquisitours bee content to winde vp such matters and winke at them wisely, accounting it a greater losse to forgoe the gaines that commeth trouling in by such fellows, than the spoile were worth that might bee gotten by taking advantage of them. Of the which sort I could, if I were disposed, reckon vp a great number by name, and sure they wel deserue it for their wicked dealings in this kind of seruice, to be so serued. But I meane to suppress their names in consideration of Gods great might and mercy, who may hereafter shew his fauourable countenance vnto them, and grant them grace to repent (as I know hee hath done vnto diuers) and then should I repent mee too late, that their names were made so infamous and execrable to the Congregation by my meanes, though for their owne demerits. Fortruely a great number of these at the first knew the truth, yea some of them preached and taught it to others. But so soone as the storme began to arise, and to trie each mans building vpon what foundatiō it stood, on the rock or on the sands, they thought it wisdome for them to goe backe with that legge betimes. And being moreouer assured

red that diuers had them in a great lealouſie for ſo doing, they imagined that they could not ſpunge out that ſtain by any other meanes, then if they ſhould become Promoters of ſuch as had bin their fellowes and companions tofore, & ſo to become dayly Gueſts and ſtout Seruitours to this holy Houſe, and thus were perſwaded that they had taken a readie way to ſaue themſelues from the Inquiſitours. But what conſciences they carrie about within them, and what testimonies of the terrible iudgements of God provided for them, they know beſt themſelues. It ſhall be ſufficient that I giue this *Item* by the way, to conſider that it is not any zeale in the Inquiſitours of the truth or cutting down hereſies, that moueth them to ſuch butcher-like ſlaughters as theſe (the which things both they pretend to doe, and the common people are likewiſe perſwaded of them) though we ſhould yeeld unto them ſo far that they bee erroneous opinions which they correct ſo ſeuerely. For if it were ſo, then ſhould they not haue ſauoured them that that haue done them ſo profitable ſeruice, and procured them ſo great gains as is ſaid before. Nay, all the zeal which they haue, is rather to fill the kings Treafury & their owne purſes. Yeſ if we reſpect the chiefe cauſe that moueth them to make ſo many poor innocents to be ſo miſerably puniſhed & tormented, & afterwards put to death, beſides their wiles, their guiles, their villanous breach of faith, and the diuellish deuices, by the which they doe procure their matters, it is a ſting of *Sathan* himſelfe, who hath been a murderer of the children of God, the Father of lyes, and Patron of ſuch practices from the very beginning. For who is ſo blind but hee may eaſily eſpy, that this kinde of dealing can proceed of none other ſpirit? or who will be ſo blaſphemous to refer it to the ſpirit of God as author thereof? Moreouer, one other good leſſon to the godly may be this, that they take diligent heed, whom they deale withall or admit into their company and familiar acquaintance, and not to truſt euery man. For truely the ſaying of *Jeremie*

107.9.

that every brother will supplant another, and every neighbour will beguile another, may as well be verified at this time, and in these matters, as ever it might in any other age or case heretofore.

Yet have the Inquisitors one other net more: which albeit they cast not but at adventure, yet commonly they draw a great draught whensoever they use it. If they chance at any time to apprehend any notable & famous fellow, whom they know either to be a great teacher or preacher to others, or else to have great resort made vnto him for learning's sake and for their better instructions, as some Doctor and Preacher of some name and fame, then their manner is to cause it to be bruted abroad by their Familiars, that the same person being on the rack, hath detected diuers of his Auditors; and for the further confirmation thereof, they suborne some of the next neighbours in the prison adjoining to auouch it, and to affirme that they heard the great strikes which hee made being vpon the the racke. The which rumors are coyned out of this their holy Mint to this end, that such as haue beene his Schollers should cometo the holy House, and there make open confession of their faults, & craue pardon betimes before they be sent for, or the Sergeant attach them. For they perswade the common people, that whose will cometh vncalled, and vntent for, and confess their owne offences, shall either escape scot-free, or else very easily stand their punishment at the vttermost shall be only the doing of a little penance (as they call it). Thus by this meanes they decrease a great number, which, if they had tarried till they had been sent for, might have tarried till this time vntent for, or if it had so happened that they had been sent for, they should haue been no worse entreated when they were, being so foolish as to credit the Inquisitors so farre vpon their faire and flattering promises, and follow their foolish aduice.

CHAP

CHAP. X.

*How the prisoners are dealt wthall concerning
their diet.*

THe prisoners within the Inquisition, concerning their meate and drink & other necessities, are vsed in all respects accordingly, as they are, in credit with the Inquisition and therest of the officers of the holie House. For the common estimation of them is no better than as they tearme them, *dogges, hereticks, &c.* And yet they deale not with them altogether so well as most men will doo with their dogs, that doo them either seruice or pleasure; but as men commonly vse to intreat those men, whom in derision of all humanity they terme dogges, and so esteem of them. The discourse whereof shall neither be altogether needelesse, nor impertinent in this place, because it may do much good to the godly in many respects. First to let them to vnderstand the miseries of their poore afflicted bretheren, that they may depart with some things for their reliefe, euery man according to his ability: Secondly, to put them in minde that the staffe standeth at their doores, and their turne therefore to bee the next, and that God hath reserued them for a time, that they may follow the other in this fight, and serue him in this most glorious kind of seruice, by confessing his holy name before the world. Thirdly and lastly, that this horrible and most barbarous tyranny of these holy Fathers may appeare to all the world among other of their cruell pranks, which wee are to report of them, and of their bloody butchery. Happy therefore and thise happy was that preacher of *Saint Constantino* (for so *Solon* accounted him happy that had liued in honour and estimation, and died accordingly); who being imprisoned (as I will declare hereafter) for the testimony of Christs Gospell, tassing their tyranny and endlesse torments, bewailed his own misery, crying and lifting vp his voyce to God many times with these wordes, O my Lord God; were there in all the wide world no *Schism*, nor cruell

cruell *Cannibals*, into whose hands thou mightest haue deliuered mee, and let mee scape these men? Another named *Olmedo*, a man singular both for vertue and learning, falling likewise into the Inquisitours hands for the selfe same cause that purchased vnto *Constantine* his death, first vpon his imprisonment fell sicke, and afterward died amidst the filth and stench of the prison, and was wont to say in like sort: O Lord God, doo with mee what thou wilt. Throw me headlong where thou wilt, so thou giue me not ouer to these men, whose entertainment is such as may more rightly be termed a perpetuall Torture, then a place of Imprisonment. For first and formost, the place wherein each of them is shut vp seuerally, what with the straightnes thereof, and the euill aire, & damp of the earth, if it be below, may more properly bee likened to a graue, then called a prison: but if it be aloft, it is at the time of the yeare, by meanes of the extreme heate, more like a frying fornace. And in euery of these Holes, for the most part (specially if their prizes bee so many that there bee moe seuerall persons then seuerall roomes) two or three of them are thronged together, so that they haue no larger scope then to lay them down and rest them in, save onely a foose in compasse perhaps, which serueth for their stoole of easement to stand in, and by it a pitcher of cold water to quench their thirst. Neither in the day time is their light any more then may come in at a key-hole, or at a little long rift no greater then a mans finger. Howbeit there bee certaine prisons that bee somewhat larger, but they are also more then somewhat costly, and doo serue for such as are not greatly suspected for religion. Againe, other there bee, lesse in compasse then the former, and worse a great deale to lie in, for that they are not a mans length: in so much that they which enter into one of them, lightly neuer go out till they be halfe rotten, or die of a consumption. All which places and prisons are bestowed according to the qualitie of the person, and

The descrip-
tion of the
prisons.

of his or their deserts, and many times as it pleaseth my Lords the Inquisitours and master Iayler to bestow them in, according as they beare affection to the party either good or bad. And thus much concerning the place of their imprisonment.

The order of their dyet is answerable to their lodging. The rich pay very large fees to the holy House, and euery prisoner is rated at the discretion of the Inquisitour. Out of the which there is deducted an allowance for his daily charges 30. *dipendia*, commonly called *Marnedis*, whereof 17. make a dutch batte. 8. and a half, a french soule, 10. a Flemish stiver, which amounteth in our reckning after the English rate, to 6. pence well-nigh. Howbeit if any of them be disposed to exceede, & haue any other dainties, he may at his pleasure, so that he pay for it on his owne purse. And yet they deale not so fauourably with euery sort of prisoners, but onely with such, by whom they looke not to haue any bootie, being laid in but for trifling matters. For if they be such prisoners, as they know by the information giuen in against them, likely to lose all that euer they haue, they will not suffer them to exceed in such sort, but let the feed only vpon a little brown-bread, and a cruze of cold water, not suffering them in any case to haue any speciall cates besides their ordinary, be they neuer so rich, because they make this accompt, that the more is spent in that sort, the lesse shall be their parts when it cometh to reckning and rising. Notwithstanding, if any be so poore that they are not able to liue of their owne in prison, the King alloweth them a certainty for their daily diet, that is to say, halfe a riall of Plate, which is as much as a dutch batte, and is worth two soule french, that is, 3. pence sterling. Out of the which poore pittance is to be defrayed their *Stewards* and *Laundres* wages, and whatsoeuer other necessary charges grow besides, must bee thence also deducted. Moreover, of this allowance giuen them by the King, there

*In manner
of their diet,
and their al-
lowance.*

Fees deduced out of the prisoners allowance.

commeth not the one halfe to their vse, for whom it was specially limited & appointed: for it passeth through two or three mens hands that will be ready to finger some of it. First, thorow the office of Receipt (for so I thinke they tearme the *Treasury*) who is accountant for all the reuenews that come into the Eschequer, and disburseth for such and other like vses. And this is the sweetest office in all the holy House, and therefore not granted but to speciall men, especially fauoured. Next to him the *Steward* or *Cater* will haue another peece, who will commonly for one penny bestowed, demand two to be allowed: then the *Cooke* that dresseth their meate: and last of all the *tythe* which is the *Jaylers* fees, which many times alloweth the same vnto the poore prisoners of his owne beneuolence. This I haue described the more largely, because all these Officers haue their certaine fees out of this small allowance of the king: which passing thorow such lined fingers is so fleeced, that it commeth not to the prisoners, but euery of these Officers will take not onely Tole, but Tythe, ere it passe his hands. For in this House both maister and man, from head to foot, are all couetous and giuen to the spoile. Now if it happen at anie time by a speciall grace of God, that any of these are touched with compassion to pitie the poore prisoners, and of verie almes doe relieue them by any meanes, that is counted such a hainous offence in this their holy House, that it will goe neare to cost him a scourging till the bloud follow, that doth any way relieue them.

As it chanced within these few yeares, a certaine man to bee appointed keeper of the Inquisitours prison in the Castle *Triana* at *Siuill*, that was not verie euill disposed, for as yet hee had not learned the trickes of that holy House, nor well digested their couetous and cruell lawes, being otherwise verie courteous, and a man not far stricken in yeares: his name was *Petro à Herrera*. Who entreated the prisoners very well, and shewed them such gentlenesse

gentlenesse and fauour as he could, yet closely and couertly, because he knew the Inquisitours in that poynt well enough, how much they were enclined to tyranny. It happened in his time (as oftentimes it doth when a number are apprehended at once) that among other prisoners, a certaine honest Matron was committed to his ward, with two of her owne daughters: which being put into seuerall prisons, had a great longing to see one another, and each to comfort the other in their distresses. Whereupon they besought their keeper to suffer them to come together, if it were but onely for a quarter of an howre, or the space that each might but imbrace other. The keeper being of a good nature, was content they should so do, and suffered them to be together by the space of halfe an houre: & after they had a little shewed their affections, and done their duty each to other, the daughters to their mother, and shee to them again, hee brought euery one to her owne prison where shee was before. Within a few dayes after, the keeper seeing the same persons in most terrible torments, and fearing lest the very extremity thereof would driue them to confesse that little curtesie & fauour which hee shewed them, in suffering them to meete and talke together but onely for halfe an houres space, went to the holy House, confessed his fact, and prayed pardon therefore, supposing like a foole by his owne confession to haue escaped the penaltie thereof. But the Inquisitors (to whom it is incident to abhorre all kind of humanity) deemed it so haynous an offence, that they commanded him forthwith to be haled into prison: wherein, partly by meanes of the great extremitie that was shewed vnto him, and partly of very thought and a certaine conceite that hee tooke thereupon, being therewithall somewhat melancholike, fell beside himselfe: and yet his infirmity and madnes notwithstanding, they released him no iote of his punishment. But after that hee had beene kept a whole yeare in a vile prison, they brought him vpon their

L 2

triumphing

triumphing stage, hauing a *Sambenit* on his back, and a rope about his neck like a fellow, and there gaue sentence vpon him: first to be whipped about the city in the high streetes, and to haue two hundred stripes bestowed on him, and and afterwards to serue in a Gallie as a slaue, for six yeares. The next day following, as he was brought from the Castle *Triana* with their accustomed solemnity, to bee scourged, one of his madde fits that was wont to take him each other howre, came at the same time vpon him very pitifully, so that in casting himself off from the Asses back whereon he was set in despight, hee fell vpon the *Alguazil*, and doubtlesse had slaine him with a sword which he snatched out of his hand, if the people that gathered about him, had not suddainly laid hands on him, and set him vpon the Ass againe, binding him somewhat surer, to the intent that he might receiue the rest of his payment. And after he had receiued his two hundred stripes, the Inquisitours commanded, that for his euill vsage & behauior shewed towards the *Alguazil*, he should continue in the gally foure yeares moe ouer and aboue the other six, to make vpa iust halfe score. So well doe these good and godly Fathers reward charitie and good deeds, and courtesie with crueltie and extremitie, so that a mad man with them may not play a mad touch.

Howbeit, there was one that was this mans predecessor called *Gasper Bernaudio*, for couetousnes & cruell dealing a monster rather then a man, insomuch that he was growne to such a greedinesse, that hee would defraud the poore prisoners of part of their small pittance and allowance, being both euill of it self for want of good cookery, & worse a great deal by meanes of his filching: of which victuals so lunched and purloined from them, hee would make good Marchandice, & sell them in *Triana*. Moreouer, such allowance of mony as should haue been paid to a Laundres for washing the prisoners clothes, hee conuerted wholly into his owne purse, nothing regarding how sluttishly the prisoners

soners went for a great while together without any shift, & thus deceived both the Inquisitors & the Treasurer, who allowed the keeper in his accounts for such & such mony paid & receiued to the prisoners behoof, for whose weekly expenses it was appointed. And herein mark, I beseech you, the notable negligence & slippery dealing of both parties: First, the winking of the Inquisitours at the keepers behaviour: and secondly, the keepers vniust oppression of the poor prisoners. But to say the truth, it is no very hard matter to deceiue them that wil neuer take paines to bould out a truth. For if any of the prisoners receiuing neuer so much iniury at the keepers hand, had complained at any time, or grudged any thing at all, the cruell tyrant would finde the means to be euen with them: for he would take & remoue him from the place that he was in before; and thrust him into some deep dungeon which they call *Mazorra*, & there would keepe him alone for two or three daies, giuing him not so much as a little straw to lie vpon: & as for his diet, neyther should it be wholsome, nor yet sufficient to hold life and soul together, but like to kill him; or at the least to breed some extream sicknesse: all the which should be done without commission or warrant from the Inquisitors, and yet would he very craftily and maliciously beare the prisoner in hand, that he did it wholly by the Inquisitors speciall commandement. Now if any that had beene so iniuriously dealt withall, meaning to make complaint thereof to the Inquisitours, should desire him to pray a day of hearing (as none may sollicite that matter saue onely the keeper) the craftie knaue suspecting that hereby hee should make a rodde for his owne taile, would beare the prisoner in hand hee had so done, and therewithall tell him, it would not be granted at that time; and thus with such forged answers would keepe the poore prisoner in that deep dungeon twelue or fiftene daies, till his courage thowly cooled, and then at the length would remoue him

thence to his old prison againe, making the poor man beleue, that he had cause to thank him for it, which of meer compassion and pittie that he took vpon him, traauayled to the Inquisitours, and became an earnest suter to them to get him released. In summe, such filching he vsed, and such extremitie hee shewed towards the prisoners, that diuers men of very good credit and estimation with the Inquisitours, did make complaints thereof. Whereupon he was committed to prison, and being found guiltie of diuers kindes of treacheries, yet notwithstanding in giuing sentence vpon him, he found the Inquisitours his very good Lords and maisters, who knew full well that he had beene a full sure stake to their holy House, and a trustie seruitour: so that his iudgement was easie enough, nothing like as was giuen vpon the other his successour, that only suffered the mother & her daughters to meet & talk together for the space but of one halfe hower. albeit for his owne misdeedes well knownen and proued by him, he deserued to be dealt withall in as euill sort altogether, as the other was for his pittie and mercifulnesse. But to proceed. His iudgement in the end was this: to stand vpon the scaffold holding a wax taper in his hand, and afterwards to be banished the citie for fīue yeares. And wheras they vse wholly to confiscate other mē's goods, they did onely put this man to his fine of forfaiting the fee due to him by reason of his office, that should haue bin paid vnto him by the holy House: and this was done rather to satisfie his accusers, then for any great zeal of punishing such offences done by their holy Officers.

The very same man had a maid-seruant in his house while he was in office there, who pittying the miserable estate that the poore prisoners were in, pined and hunger-starued by meanes of that wicked Iew her Maister (for she herselfe fauoured the Gospel) did diuers times speake vnto them at the grate, comforting & exhorting them so well as she could, to arme themselves with pacience, and did sundry

sundry times put vnder the dore some good & wholefome meates for their weake and feeble bodies, declaring no lesse charity in deedes, then shee had before vttered in words. Whole zeale (no doubt) was so much the more meruailous, that wanting of her own to part withal to Christs afflicted members, shee would priuily conuey from her Maister some of the meate which hee had lurchd from the prisoners of their due allowance, and so restore vnto them their owne. And to giue vs the more cause to wonder at the miraculous prouidence of God, which of euill seede sendeth not alwaies the worst corne, but somtimes the best, this maiden had a little damosell her maisters own daughter to help her in these her conueiances. Moreouer, by this maydens meanes the prisoners came to vnderstand one of anothers estate, and to know in what case euery of their afflicted brethren was: the which thing was both a singular comfort to themselves, and a speciall furtherance to their affaires. At the length, this also came to the Inquisitours eares: who, after that they had kept her in prison a whole yeare, and there made her partaker of the like hardnes that the other prisoners were in, caused her to bee brought out vpon the day of their triumph, and set vpon the scaffold, where they gaue sentence vpon her, to weare the *Sambenito*, and to bee whipped about the town with like infamy and extremity as had beene vsed to other before, with two hundred stripes: the which was wholly performed the next day following. Besides this, they did also banish her the cittie and the suburbes for tenne yeares, with this writting on her head, *A fauourer and aider of heretikes*. Another thing also that so sore incensed the Inquisitours against her, was this: for that it was confessed vnto them vpon examination of others, that shee had disclosed vnto diuers citizens, after what sort the prisoners were entreated at the Inquisitours hands, as well in their diet as otherwise. The which example being compared with the former concerning the fact of her master, and the punishments

ments that each of them had therefore, is euident enough to shew what indifferency they vse in punishing malefactours. But to my matter.

*The prisoners
restrained
the libertie
of song.*

It is a thing that hath neuer beene seen nor heard of before their time, that either the most gallie slaue, or he that endured the worst kind of bondage that ever was deuised by man, should bee restrained and forbidden the solace of song, to recreate himselfe withall in the middlest of his sorrowful dumpes, to driue away fantasies, and to relieue his penline and heauie heart with some kind of lightning. But this holy House passing & exceeding all the tyrannies that euer haue beene practised by or vpon any, depriueth the poore wretches of this small solace in their greatest miseries and extremities. For if any of the prisoners begin to sing any Psalme, to the intent to ease his present griefe somewhat, or do recite any text of scripture, the more that the saying or singing thereof doth ease the silly soule, the greater matter do the Inquisitors & their officers make of it, taking it to be a great hinderance to their affaires if the prisoners be at any time light harted, because their purpose is to keepe them in perpetuall slavery and thraldome, without hauing any one good day in all their liues. Therefore so soone as they heare any of the prisoners to sing or say ought aloud, by and by is there a limme, or two of the Diuell, that is to say, one Notary or other, with the keeper of the prison to command them silence, and to charge them in the Inquisitours names to make no countenance of mirth vpon paine of *Excommunication*. Which if hee seeme to contemne and make light of, or else to laugh at (as indeede it is no better worthy) hee shall haue a bit on on his tong, and be taught his obedience, will he nill he, and thenceforth be taken for a rebell and a contemner of the Inquisitours authority, and shall not bee suffered to speake but in a very low note, whercof they themselues will appoint him the tune, and *Sol-fa* it before him. This is done for two speciall considerations. The one to bereaue the

the poor soules of all kind of solace (as I said before) : the other, for that the craftie old *Syres* learn by dayly experience, that such singing of Psalmes or other songs made out of the Scripture, is a maruailous comfort vnto them, and a great encouraging and hartening to others their weak brethren that lie a great distance from them in other prisons. There is also another cause why they enioin them silence, for that by song or loud speaking they might one know of another. Therefore it happeneth many times, that a man and his friend, the father and the sonne, the husband and the wife, shall be all within one prison-house, by the space of two or three yeares together, and neither of them know of the others being there, till the time come that they see one another at the great Doom-day vpon the scaffold. And vpon this consideration especially, this is wont to be one of their common questions in euery day of hearing : Whether the prisoners of seuerall prisons haue conferred or communed together, or the one know of the others being there : and if they find it to be so, straight vpon it, they shift prisons, and examine them vpon another interrogatory, to beat one thing out of another, if they haue had any maner of conference, or what counsell each of them gaue to the other.

And this is the whole order of the prisoners diet : so that such as goe not to the stake, for the most part perish there, eyther of the great filth & stench of the prison ; or if they bee deliuered thence, dye shortly after of the french disease, growing vpon them by reason of their corrupt and naughtie diet : either else of abundance of Melancholy, become altered in their wits, or at the least haue such queisie bodies disposed to these or to some other greater maladies, that they consume away by little and little, leading a farre more miserable life, than were any death that they could dye. For prooffe whereof, out of a number of examples, that might be brought only out of the Inquisition at *Seuill*, I wil chuse one worthy to be reported in al Chronicles for a

M

speciall

speciall example of their barbarous dealings.

Not many yeares agoe, there arriued a certaine English ship into the port *S. Lucars*, which the Familiars going aboard vpon, to make search for Religion, as their manner is to doe before any man of them may be suffered to come on land, they tooke and carryed with them to prison diuers Englishmen that were in her, vpon suspicion which they had on them to be professors of the Gospell, by certaine tokens and likelihoods which they espyed in them, and knew them by. In the same ship there was also a little boy not passing teene or twelue yeares of age, sonne to a very rich Marchant of England, that was owner (as they said) both of the ship, and the most part of her lading. Among other they tooke also this yong child (as they pretended) for hauing in his hands *Danids* Plalmes in English. But whoso doth indifferently vnderstand of their couetousnesse and naughty practices, may well thinke without any offence to the holy Inquisition, that the Fathers wealth was the occasion, both of the childes imprisonment, and of the other misery that did befall him afterward. Wherupon, they made *Sequestration* of the ship and goods, and carryed the child to prison with the rest of his company, where he aboad by the space of 6. or 8. moneths,

This child was so well brought vp by his parents in vertue and good discipline, and the same tooke so deepe root in him, being dewed with the grace of God, that notwithstanding his tender age and hard imprisonment, he ceased not still to giue most euident tokens of the same his good and godly education: insomuch that many and sundry times, but specially euery morning and euening, hee did accustomably vse to lift vp his eyes to heauen, and to call vpon God, from whence he was taught to looke and hope for all helpe and succour. And as his keeper espyed him now and then making his prayers in that sort, whereas he ought to haue beene ashamed of himselfe and of his paganism, to see in so tender age such a patterne of piety and godli-

godlines before his face, in stead thereof, so soone as he beheld him lifting vp his eyes to heauen, saying some Psalm or other prayers in English, Now surely (saith he) this boy is become a pretty heretick already. After the child had continued the foresaid space in that darke dungeon (being tenderly brought vp tofore in his fathers house) by reason the moisture & dampe of the prison, & of his corrupt diet, he fell into an extreame sicknes. Whereof as soone as the Inquisitors had intelligence, they gaue commandement to remove him thence, and to carie him to the *Cardinals hospitall* till hee were recovered. This hospitall is a house that serueth for such as fall extremely sicke within any of the prisons belonging to the Inquisition. Howbeit they are not dealt withall there in any thing more gently then they were before in their prisons, sauing onely that they haue physick, which is allowed them verie liberally by the Hospitall, and may tender their bodies somewhat more charily for their healths sake. Neither may any man bee suffered to resort to the patient, but his physitian and the seruants of the Hospitall. But so soone as the patient beginneth to bee on the mending hand, though hee bee not altogether sound, and perfectly whole, he is carried thither from whence he came. Marry this child being by reason of a great sicknes which he caught in this long and painefull imprisonment, removed into this Hospitall, became benumbed in his legs, neither can any man tell any certainty what became of him afterward. Let euery man weigh now with himselfe & consider, whether it besee me these good fathers so rudely to deale with a child and a stranger, or if there be found any such vnreasonable kind of dealing among the wild *Scythians*: to ouerpasse the great spoile of the ship and her Marchandise with silence.

At the same verie time welnigh there was a certaine Turke taken and carried to the same prison, who had voluntarily forsaken and abiured the Mahometical impietie, and was newly come from Marrock, the chiefe Cittie and

The Hospitall for the prisoners in the Inquisition.

head of the realm of *Mauritania*, into that part of Spaine that lyeth directly ouer against it, diuided by Midland sea. But sauouring as yet of that venemous licour, wherewith he was poisoned in his cradle, and fed withall from his infancy (for as yet he had not takē out any one lesson of Christianitie for want of a teacher) and finding moe faults and worse enormities among the Christians, than hee had left behinde him among his countrey men the Mores, supposing himselfe to bee in good safetie there, and therefore more carelesse, happened to say on a time, that the Morish law (meaning their religion) was farre better than the Christians: for the which saying hee fell into the Inquisitours hands; who to the end that they might bring him into a better mind, schooled and catechised him in such sort, that he confessed in prison plainly, that from the first day of his Christendom it neuer repented him that he was become a Christian, till he came within the Inquisitours iurisdiction, where it grieued him to see force and violence, wrongs, iniuries, and tyrannie of all sorts, executed with extremitie.

CHAP. XI.

The prisoners visitation.

IT hath beene a custome generally receiued in all places, which haue sought to bee renowned by sitting in the seate of Iustice and equitie vprightly and indifferently, that certaine times should specially bee appointed for the visitation of prisons, to the intent that the keepers should not oppresse their prisoners, but that such iniuries as eyther they had already, or thereafter might receiue, should bee redressed, and preuented, by the ouersight of the chiefe rulers and iudges, so oft as neede were. A thing which both conscience craueth, and the law of nature, & all policie and good gouernment: last of all, God by his word commandeth, wherein the case and poore estate of such as lye in bonds, is commended vnto vs, and, giuen vs specially in charge to be considered. Wherefore, to resist
a num-

a number of wrongs (besides other that come not to our eares) which the report was that the holy House had done to their prisoners, where there was no good to be done any way but one (I mean by the visitation of prison-houses) make I beseech you the Inquisitors, & consider ye what hypocrits they are: which in respect of their holy house & Consistorie, with their glorious titles, and the very name of *Sanctity*, wherein they seeme to excell all other prophane and temporall Courts, should haue bin by all reason more bountifull and gentle, more full of comfort and charity, and in withstanding iniuries, most iust and vpright, carefully providing for the necessities of the poore afflicted, and duely punishing such as had wronged them any way, eyther by couetous or cruell dealing: yet were they so farre from doing their dueties herein, that it seemeth rather their visitation was deuised of purpose to a clean contrary end: in so much that the dayes when they keep their visitations, may be more worthily termed dayes of Doom to the poore prisoners, than be thought meanes of ease or reliefe of their miseries; as it appeareth most euidently by their common maner of dealing, on such dayes appointed for the visitation. Whereof wee purpose here to make rehearfall.

The visitation of prisons is commonly once or twice euery moneth kept by the Inquisitors, a Notary, and the Keeper, & for the most part vpon the Sunday or some other festiuall day. The maner of it is on this wise. At the very first entrance into the prison, the Inquisitor demandeth of the prisoners these questions: How it is with them: what they want: whether their Keeper giue them any euill language, or threaten them, or vse any words of despight or reproach towards them: if he giue them their full allowance in their diet duly and truly, or provide them shift of shirtes, with such words. For in very deede there is no hope of one drop of comfort at their hands for all this businesse: but are onely words and questions of com-

*The maner
of their visitations.*

mon course, & speciall articles prescribed vnto them to inquire vpon, whereunto they neither adde any more in words, nor performe so much in deeds. As; if the prisoner be halfe naked, or want a couch to rest him on, and should pray that his necessity may be considered & prouided for, they shape him such an answer as serueth the both for winter & summer. And their answer in summer is thus, in very mild & fatherly terms: Well (say they) now the weather is warm, you may liue full well without either clothes or couch. And for winter in this sort: True it is, it hath bin a great frost of late, but now that it thaweth, and the cold is come downe and resolued into snow and raine, so that the ayre is open and cleared, you shall haue a more seasonable time. Care you for the garments wherewithall you should cloth your soule, which standeth in vttering the truth, and discharging your conscience before this holy House: for this should be your speciall care. And here is all the prouision which they make for them, for all their questioning at the first; and so departing as they came, their visitation in the end turneth but to a iest: so that, if their visitations were dayly, ye see all the comfort that the prisoners should haue at these holy Fathers hands. Yet notwithstanding true it is, that some such whom they owe speciall fauour vnto, receiue some curtesie at their hands, and easie it is to iudge who they be that find it, where couctiousnes and cruelty keep their Court.

Likewise if any of the prisoners, either learned or vnlearned, desire to haue some good book, or the holy bible permitted them to read, to the intent to pass that troublesome and carefull time away to some profit, they shift him off with the like answer for a book, as they vse before to him that was naked and without garments. For the Inquisitor will answer him like a graue counsellor, That the true booke is, to speake the truth, and to discharge his conscience in that holy Court, and that hee ought to bee occupied in that booke, that by recounting and recording there-

thereof, hee might lay open his wounds and soares to their Lordships, that were most readie to giue him a plaister: and this (say they) is the true booke, &c. But if the prisoner be earnest and importunate in crauing the same, either at that or the next visitation; hee shall be taught to hold his peace, and to be answered with reason. For if hee be so bold to aske what liketh him, they will bee so good as to deny what liketh not them. To bee short, they seeme to be wholly bent vpon this thing of purpose, diligently to see vnto it, that the prisoner haue nothing to looke or think vpon, but only his present estate in misery, that the grief thereof grating vpon him, may force him the rather to satisfie their réquells as much as may be. Howbeit, if the prisoner haue any friends or kinsfolke that are able to relieue his misery by any meanes, perhaps they will send the Inquisitour some prettie present or other, to obtaine his fauour & good will, that their kinsman may be somewhat more fauourably entreated. Now, all the hardnelle of this matter resteth on this point, to get the Inquisitour to take it. But for any other vnder-officers, it is an easie matter to bribe them, so it be done priuily or by night: for such fellows will soon be corrupted. Marrie their maisters make it somewhat more daintie and strange: yea it were a thing impossible, if a man would take their first nay. Which commonly is after this sort; that this holy Court is a Court incorrupt, that can away with bribes in no case, &c. But sith their answers are but from the teeth outward, all this adoo in excusing themselues, and refusing the proffer, is a plaine token that they would bee content to haue it with all their hearts. Therefore is the Inquisitour for the most part neuer without some of his brethren or sisters children about him, or some one seruant to whom hee sheweth speciall fauour and good will: the which seruant must be tendered and regarded as much as himselfe. Then is there also another wayter that standing by, and seeing this great adoo betwixt the Inquisitour and the other party,

ty, the one proffering, and the other refusing as fast, when the party beginneth to relent, shall come vnto him immediately, and teach him a trick how to obtain his purpose; & entring talk with him without any maner of occasion, will point him to one with his finger, and say, Sir, see ye yonder the young gentleman that standeth at my Lords elbow? He is my Lords Nephew. Now is there none so very an Ass, that hauing made so much adoo in tempting the Inquisitour, but hee may easily perceiue that there is one ready to hold the poke, and to receiue his proffer, though the other refused it. And so by this meanes at the length the poore prisoners get somewhat released. Whereby it is apparant, what spirit this holy House is gouerned by, when couetousnesse is able more to preuail with them to further a deed of charity, than charity for her owne sake could euer haue gotten or obtained at their hands.

CHAP. XII.

The act containyng the publication of the Sentences.

THere remaineth now the last Act of the Tragedy, which is the very winding vp of all that is to be done in this holy Court. Wherein both parties are pleased, & haue their desire. The Inquisitours in obtayning their prey: the prisoners seeing the terrible and continuall torments, the subtil sleights and practises of the Inquisitours, with their extreame and cruell dealings, grow to an end. For then doe they heare their finall iudgements after their matters haue been tossed to and fro many yeares in open Court, and in so great an audience and assembly, as there hath not been seen a greater, no not at *Olimpus* it self. This Act of Faith they commonly called *Auto*. And surely good cause why. For then is the prisoners faith tried to the vttermost, and sheweth it selfe what it is, either by denying and abiuring Gods truth in open and solemane audience, or else by standing stoutly and manfully therein, in like solemnity of shew and view of all the people, thronging together purposely. Let the inquisitours therefore deriue the word, and descant
of

of it as they please: we doo construe it thus, as in a sence most agreeable to Gods iudgement.

This act hath many idle devices, or to speake more aptly, this Pascall of Gods people *Pelub*: that is to say, this passage out of Egypt to the land of promise, I meane from the world to God, hath his *Euen*, his preparation, *Ios.* 13. For a few dayes before this feast, the Inquilitours vse to call into the Court seuerally one after other, all such persons whose goods are confiscate: examining them what lands or goods they haue, and where they lie, charging them earnestly that they conceale not one iot; declaring vnto them further, that if afterward it can be proued that they haue kept any thing back, both fellon^{ie} shall be laid to their charge, and they also in whose hands it is found shall pay for it most assuredly. After they haue confessed the whole truth of all their other goods and substance, besides such as were taken and found in their owne house at the first time of their apprehension, and so sequestred; and that all be estreited into the accomptes of the Eschequer, they returne euery one to his own prison againe, being assured to lose all their goods, howsoeuer they escape with their liues.

But the right *Euen* is the daie next and immediately going before the festiuall day. For then towards night they cause all the men to bee brought together into a large prison house, such as are appoynted to bee brought forth the next morrow to doo diuers kinds of penance before all the people, according as it is enioyned vnto them in their seuerall sentences. This word *penance*, is a word borrowed and vsurped by them vpon the vse of the old primitive Church, for certaine penalties and punishments vsurped towards offenders. Into another like prison they bring all the women together likewise. But such as are iudged to death, are put each in their seuerall pri-

sons again, about 9. or 10. of the clock at night, there is sent to each of them some pelting Priest to cary them this heauie tidings, and to be their ghostly father. And now at this last instant, the man to whom God hath giuen the spirit of constancy and boldnes, maketh his last protestation of his faith, to the shame of his Confessour, and confusion of all that hellish army. But on the other part, hee that hath not bene constant tofore, nor is at this present, hath now a time to call for grace at Gods handes (the onely giuer of all gifts and graces) those especiall gifts of constancy and patience. Howbeit both sortes haue much to do with their ghostly fathers: the one in maintenance of their faith now in their last howre and most dangerous time of all: the other in hopelesse entreating and praying their pardon of life. Yet is there neither of them both but in that night they are occupied on euery side, sustaining (no doubt) a great temptation, both in that their flesh is fraile, and the diuell stirring, and yet sure it is, that the heavenly Father forgetteth not his children in that howre. Yea, this night wherein his members suffer such agony, may be well resembled vnto that, which God himselfe the head of all, suffred, both for the anguish of the patients, and the comfort that came from heauen.

The next morrow by day breake, the Familiars and all the rest of the officers pertaining to the Inquisition, assemble together euery man to doe his office about this holy Sacrifice, and to attire such prisoners as are to be brought out before the people euery one in his aray, very curiously, in such sort as was by the sentence pronounced & prescribed. Wherof such as stood stoutly to their tackling, & defended their profession against their detestable falsehoods, weare the *Sambenit* vnto the very stake, which is a linnen garment of the colour of the earth, made like to a coate-armour, and all to be painted with black diuels, ouer whom the manful souldiour of Christ triumpheth in token of victory.

*The description
of the
Sambenit*

Storie. On his head he hath a hat long like a turret, whereon is pictured the image of a man burning in the fire with many diuels about him, plying him with fire and fagots. It is much after the maner of a foughten field, as I may liken it. For there is the whole skirmish, with the ouerthrow of his enemies, set for a greater glory & shew of conquest and victory. Moreouer, their tongues are nipped and pinched with a cleft peece of wood which they call *Mordazas*, of the Latin word *Mordeo* to bite, because the prisoners should not make any protestation before the people, either of their innocency, or of their beliefe; hauing besides this about their necks new cords made of bentes, and their hands fast bound behind them. Whereby he declareth (in mine opinion) like a good champion (though his deserts in other respects be somewhat) yet that hee reposeth no trust or confidence in them, but in the onely and vnspokeable mercies of God, for the confessing of whose holy name he is readie to dye the most terrible death, & so will appeare before the iudgement seate of God: whereas if God should deale with him straitly according to the letter and the law, notwithstanding all those glorious workes that make him so famous among men, hee should well find, there were nothing remaining for him in the end, but the destinie and reward of a villanous theefe. And on this sort come these constant martyrs disguised, and bearing these badges: first vpon the stage, & so consequently to the stake. Likewise, they that by reuolting and denying the truth, haue brought the Fathers in some hope of their saluation, haue iudgement of death neuerthelessse, and are arrayed in like sort, saue only that in steede of the diuels pictures, there is the image of the crosse, hauing their hands bound in like sort; that as the other haue borne the ensignes & cognizance of true faith and manly courage, so these may carrie also the badges of dastardie & false faith. And in like sort doe all the rest come forth, arrayed as the other, and besetted with like badges more or lesse, as

it pleaseth the Inquisitours to disgrace them in the sight of the people.

But at what time the prisoners are ready to passe out of the Castle *Triana* where they were imprisoned, then the holy House affecteth of purpose to seeme full of pittie and charitie towards them, in the sight of the common people. For after that they bee disguised on this sort, and every man set in his order as he shall issue forth, they are commanded to pause a while, and forthwith are certaine tables spread for them as they stand, and a very plentifull breakfast in shew, of roasted hennies, kidde, and such like prepared, wherewith they would blind the common sort, and perswade them, that they had bin none otherwise vsed in prison, beginning now at the last to make them amends for the euill entertainment which they had before. Howbeit the poor souls are in that taking at that time, that they will doe the meat no great harme, and therefore those cut-throats the Familiars, w^{ch} vse to gard the prisoners on each side, do comonly snatch the meat from before them, & deuour it without either check or controulement. As for the preparation, such is their state in that triumph, as neuer was the like pomp in *Persia*, nor triumph in *Rome* comparable therunto. First & formost goe the Children of the Colledge where the youth is brought vp at learning, who bork with their apparel, & song, & aray which they are kept in by certaine Clerkes that walke vp and down by them in surplusses, moue a pretty deuotion. Their dittie is the letanies: the one part of the Quier answering another, and the soote of their song is, *Ora pro illis*. After them goe such as doe penance, placed as it were in certain degrees, so that such as haue the easiest punishments goe next in order vnto the Children, and are to bee discerned from other by these tokens: tapers in their hands vnlighted, ropes about their necks, & *Barnacles* vpon their tongues, with hats of paper, bare-headed, except they put on those hats, but without clothes like slaues: & the better or richer man cometh al-

waies.

The order of
the Inquisi-
tours tri-
umph.

waies hindmost. Next vnto these goe they that are disguised in *Sambenites*, that is to say, a linnen garment shaped like a coat-armour with a red crosse ouerthwart, obseruing the state and condition of euery person, as is said before. But such as haue bin berayed with their Orders, are preferred before others, both for estimation & place. Lastly cometh in the third rank, those that are condemned to the fire: of the wch sort, so many as haue refused Gods truth, and betaken themselves in steed thereof to lyes, in hope of mercy at mans hand, doe well deserue to goe before the rest that remained constant to the end, whom the Inquisitors place in the rereward as the fittest place for them euen in their own iudgements, in respect of their vertue and faith. Also on each hand of euery prisoner, there goeth a Familiar all armed to gard him, and besides them two Monks or *Theatini* (as they term them) attending on euery one that is ready to suffer, to perswade them tooth & naile, not to cleaue vnto that doctrine now at their departure out of this world, wherein they haue bin trained and taught hitherto. Which wicked importunity is as great a grief in my fancy to him that constantly hath perseuered hitherto, as any torment that hee hath endured. Immediately after the prisoners, doe follow in order, as the maner is in all solemnities, first the whole state of the City, which consisteth vpon *Alguaziles*, *Constables*, *Gouernours* of the 24. Wards, the *Iudges* of euerie Court, the Regent or Viceroy and Assistant, and after them a great troupe of noble gentlemen on horseback: next vnto them the State ecclesiasticall. In the first rank, the Clerks, Vicars and Curats: in the second the whole Chapter of the Cathedrall Church commonly called *Cabildum Ecclesie maioris*: In the third place the Abbots and Priors with their Couentes: and last of all, after all these followeth the holy House, which triumpheth indeede, and is in iolly state that day. Before whom as they passe, there is a way made in respect of their honours, and a compasse kept, wherein the

These be the Iesuites

Fiscal, one that taketh no small paines in the holy Houses behalfe towards the obtaining of this victory, hauing a flagge of red damaske displayed in warlick fashion (for all the world) occupieth the place of the Standard-bearer.

The flag is of turky worke, full of much good workmanship, and hath on the one side the Popes armes that first granted the charter of the Inquisition, and on the other the image of King *Ferdinando* that first admitted it, all verie sumptuously embrodered with silke and purple: and in the top of the Standard is fixed a rich crosse of silver and gilt with the crucifixe, which the people make after more superstitiously a great deale, than they doe after anie other crosse, onely because it is the crosse pertaining to the *holy Inquisition*. Last of all, come the Fathers themselues a verie soft set pace for grauity sake, triumphantly as chiefe Emperours of that conquest. Hard at their heeles follow the Familiars and Promoters belonging to the holy House, all on horseback, as the maner was in the triumphes at Rome for euery Captaine conquerour to haue his souldiers hard at his elbow. After the which, come the common people hand ouer head with a wonderfull presse. With this pomp they passe from *Triana* where the Inquisitours prison is, to a certain scaffold made of wood, and reared vp a good height in the midst of the high street and chiefe of all the citie, for the Penitentiaries to stand vpon in view of all the people, there to hear the sentence pronounced vpon them. Being come vpon the scaffold, they cause them to sit downe, euery man and woman in the same order that he or she came in. Right ouer against the which, there is also another stage set vp of like quantitie, wherein is erected a stately kinde of Confistory for the Inquisitours, where they sit in their maiestie like gods with all their traine about them that followed them thither.

Here it would not be impertinent (as I iudge) to discourse a little in comparing the Triumph of our aduersaries with
the

the publicke Penance vsed in the primitiue Church, and set out by these godly Bishops and Pastours in those daies, wherein was nothing but meere Godlinesse sought, with a seruent and vnfained zeale of the amendment and saluation of the repentants: into the which neuer anie entred but hee departed thence to his great comfort, though with some shame. And his shame was for his offence, but the ease of his grieve; and the plaister which the Pastours and Preachers applied to his ruptures, was the perfect Plaister and true Sanatiue, that healed his wounded and corrupt conscience. Neyther was it their maner that prescribed the penance, to triumph on that day, or to send for their brauest futes out of their wardrobes, to goe and shew themselves abroad-in in token of ioy and victorie: but came themselves in mourning weede, and so likewise did the whole congregation, declaring by that outward shew of sorrow, that their hearts were touched inwardly with the fall and infirmities of their brethren. Insomuch that manie times the *Censors* themselves haue been seen to shed moe teares than haue the Penitentiaries, vnfaignedly sorrowing the shame which the other sustained (as right and reason was) for their misdeeds. Neither was any of them put to any kind of death one or other, or so smartly scourged, that by meanes of the stripes pearcing so deep, a man might haue seene the bare bone, nor the vtter shame & discredite both of themselves and their whole posteritie sought hereby: but whatsoeuer was done, it was referred to this end, that they might recouer the good name again among the congregation, w^{ch} they had lost before by their misdeameanor. As for any of the Preachers or Ministers, none of them had any allowance or fees from the Eschequer, or any one fleece or locke of wool from the backes of any of his stocke, neyther was any thing found in their houses that came by spoile of the poore. *Ezechiel 34. Esey 3.* Woe be to you shepheards, &c. Against the which albeit there be good cause to complain and cry out presently, yet may there

there perhaps be some other oportunitie elswhere to do it. My meaning in this place is, onely to make a plat without any order or fashion, that such as haue any sense at all left within them in this vniuersall time of ignorance and dotage, may beginne to weigh and consider what difference there is betwixt these triumphes set out with such preparation and iollitie, and the publick penance vsed in the Primitive Church, which the holie House braggeth so much that they retaine till this day.

Thus, when euery man hath taken his place in order, one beginneth a Sermon, which is purposely deuised much in commendation of the holy House, and the confutatio of such heresies as they are presently about to prosecute. But the greatest part of it is spent in shamefull and slanderous reproaches, wherewith they charge the good christians, adding one trouble and grieve in the neck of another. Which if they seeme to take in good part, seeing themselves set there as wondering stocks to all the world, and marks for them to shoot all their diuelish darts of shamefull and reproachfull slanders at, either it is because they beare them off with the sure buckler of faith: or else by reason that they haue been acquainted therewith, and their hearts hardned with such continuall exercise, like sencelesse men they feel now no touch of them. When the sermon is finished, they begin to reade the sentences giuen vpo the penitentiaries in order as euery man came, or in place as they sit, beginning with such as are to haue the easiell iudgements and punishments first. This part of the Act is somewhat long, & because it is the chiefe part, therefore it requireth some speciall treatise, but hereafter in more conuenient place. The Sentences being thus orderly al pronounced, the chiefe Commissioner for the Inquisition singeth certain short praiers for the Conuerts (as they call them) which neuerthelesse must die also: the effect wherof is, that God would vouchsafe to extend his mercy and fauour towards them, that they may perseuer in confessing

festing the doctrine of the Church of Rome, & die therein. Which done, they begin to sing *Miserere* the 51. Psalm for the obtaining of Gods fauour and mercy towards the Penitentiaries; and that the discipline and absolutions done and executed vpon them by the Fathers, may be effectually & available vnto them to true repentance. The sentences are most commonly these. *Death* without mercie: *Whipping* with extremitie, that the parties either not at all, or else verie hardly escape with their liues: *Condemnation* to the gally, & *Forfeiture* of all their goods, with such like penalties, wherein the good mother-church of Rome extendeth her pittie and compassion towards her children by the Inquisitours as by her meanes, thinking the prooffe and the effect of true repentance necessarily to consist therein. Now surely the whole world may see and perceiue (and that not onely such as haue drunke of her cup) the outrageous tyrannie of such Termagants as haue bragged and boasted of themselves, that they are the true Church of Christ, and be occasioned thereby to remember themselves, and to esteeme of them as they are.

The Psalm being ended, which they abuse to their purpose most impudently and abominably, in a plaine mockerie (as they doe commonly all other places of Scripture) the chiefe Inquisitour singeth a sort of Versicles: and the whole Quier answereth them with their Responses, in a high and a loud note, straying their cunning and pipes to the vttermost. Which done, the Inquisitour of his absolute authoritie pronounceth absolution in a kind of note, wherein hee absolveth all such as are come home to the church of Rome (but forsaken Christ) from all their errors whereof they shew themselves penitent, forasmuch as they haue swerued from the Romish church, Howbeit this absolution must haue none other construction, than hath the Romish absolution *à culpa tantum*, but not *à pœna*, that is to say, from the fault only,

not from the penalty. For they must forthwith, notwithstanding this their recantation, abide the penalties without either mercy, iustice, or conscience.

After the absolution, the Inquisitours haue yet one other notable deuice to vphold their kingdom withall as it were with anker and chaine cable, which is a manifest prooffe, that they are halfe in doubt, lest nor they nor their kingdome should long continue. And the deuice is this: That all the people gathered together at that time, whereof some come to see the solemnity about 20 leagues off, take a solemne oath before them, and bind themselves thereby, vowing the performance thereof, that they will liue and dye in the seruice and obedience of the church of Rome, and by all meanes possible, to their power defend and maintaine it, hazarding both life and goods against any whosoeuer shall goe about to ouerthrow it. Moreover, they make them to forswear and curse, whatsoeuer is contrary to that which the church of Rome holdeth and affirmeth for true. Also that to their power they shall maintaine and vphold the holie House, and defend all the officers thereof, &c. In witnes wherof, and for a further surety of the matter, they take record one of another. And then may a man see the silly common people, & those of higher estate and degree crouch to the earth with great deuotion, and through ignorance take their oaths against God and his anointed, rashly & wickedly conspiring together, euery man to his power, to be a promoter and setter forward of the *Inquisition*. Now if you talk with any man about the abolishing of this monster of all wickednes and iniquity out of the world, though he confesse of himselfe, and grant indeede, that there is much cruelty & tyranny vsed therein: he will tell you a tale again, of his solemne oath taken and vow vowed, in open and solemne audience, and what can ye reply to him then? Marry (sir) thus. How that certain of the lewes of very blind ignorance & superstition did bind themselves with an oath, and made a solemne vow, that they

they would neither eate nor drinke till they had slain *Paul*, Act. 23. And these men (say we) sinne thrice so deeply as they, and therefore are lesse bound to seeke to saue their oath, so wickedly taken and so vngodly. First, for that they of a blind and therefore a wicked zeale, in defence of their law, do fight against the Gospell of Christ. Secondly, in abusing and abhominably prophaning the name of God, swearing by his holy name, with al their might & main, to maintaine an euill quarrell, and depresse a better, which lieth not in them to do. Thirdly, whereas they should in time reuoke and retract all things begun against God and his holy word, they do still proceed & go forward in their purpose like the stubburne and stifnecked Iewes. Can any man come in now and auer the contrary? But when it shall bee most manifestly proued, that the Inquisitors haue gon about busily & of purpose to destroy the kingdom of Christ, as did the wicked Iewes, then shal it also be euident and apparant, that such as haue vowed this solemne oath, though it were of ignorance, haue incurred all those three seuerall offences. Wherefore, if they will take vp themselves, and learne to be wise in time, this will bee one way and meanes for them to recouer their saluation. First, to consider diligently what kind of quarrel the Inquisitours do take in hand to maintaine. Secondly, to weigh with themselves, whether they fight vnder the Inquisitours banner for Christ, or against Christ, and so let them keepe or breake their oath, as they shall thinke good, after they haue debated the matter thorowly. Now to our purpose againe.

After all things thus done and finished, if any there bee among the Penitentiaries that deserue to be so serued, they are straight-way degraded: and the Bishop that ministred the orders to the party, plaieth that part, arraigned all in his *Pontificalibus*. The ceremonies vsed about the *actuell degradation* (as they terme it) of him that is to bee executed that day, are both strange and tragicall. First,

O - 2

they

The manner of
degradation.

they apparell him in his *massing robes*, as though he were readie to doemasse, and afterwards dispoile him againe of euery trinket one after another, vsing both dog-trickes, and termes of coniuration about euerie of the ornaments, contrariwise to that that they did before at the first putting on thereof, when hee entred into orders. Then are his hands, lips, and crowne, scraped with a broken glasse or some sharpe knife, in token that they scrape off the oyle that hee was greased withall at his first initiation. All the which is done in the full view and wonder of all the people, some pitying the poore man, and some cursing him worse than lew or Pagane, being indeede most happie, if it bee but for this one thing, that in the latter end of his life hee cryeth *abrenuntio* to that greasie and stinking oyle, scraping away that *Baals marke* and that Apish patch so well as it will be, and so departing. But such as haue not iudgement of death, are degraded onely *verbaliter* (as they term it) that is to say, by word. Which is in effect a suspending from all function & preferment, during the Popes pleasure.

Another ceremony they haue, that in no case is to be omitted, wherein the holy House most shamefully and without any kind of colour in the world, mocketh both God & man, and all the whole company present, giuing all men good cause iustly to laugh at their folly: & that is this. In the end of their sentence pronounced vpon such as haue iudgement to be burned (their conuersion to the church of Rome notwithstanding) they adde moreouer & cause there openly to be proclaimed, that forasmuch as the holy House mistrusteth that the party is not truly conuerted nor from his heart, but counterfaiteth, and doe feare therefore, lest a wolfe lurke still vnder a sheepes clothing, for all his semblance of conuersion, they do giue & bequeath him to the secular power, with this humble request vnto them, to shew the partie so much fauour as may be, and to breake neither bone, nor pearce any skin of his body. But such as
nothing

nothing was able to remoue from their godly profession, whom they tearme Wilfull and Obstinate persons, they commend to the same power, with these words. Forasmuch as we haue laboured earnestly, and taken great paines with this man, to bring him home to our mother-church of Rome, and can doe no good on him, but that still hee continueth obstinately in his opinions, &c. we therefore deliuer this fellow to the secular power, to doe execution on him according to order of law: yet praying them by the way, that if he shew any tokens of true repentance, to deal as fauourably with him as they may, with other such like speech. And what impudencie (I pray you) is this? They haue already giuen sentence vpon him that hee must dye, and therupon deliuer him to the secular power to be burnt, in so much, that if they that should see execution done, do eyther suffer the partie to make an escape, or else keepe him and not burne him, they themselues should bee assigned to supply his place; and yet they require thus much at their hands, to vse as much mercie towards him as they may. But what kinde of pittie or mercie is it I pray you, that they shew vnto them themselues, which bring the poore soule foorth into that place dismembred and shaken all into peeces in euerie limme and iointe of their bodies, with neuer a whole bone in their skinne, yea, the verie sinewes, veines, and guts, within them broken with their most cruell tortures, wherewith diuers haue perished presently, euen betwixt their hands? and yet will they sue to the secular power, to breake neyther arme nor legge, nor anie other member, nor to draw one droppe of blood on them. Forsooth it is because the harme that they haue done to the poore wretches already, is wholly within the flesh; and because they haue drawen no blood of them, eyther with knife or launce, but onely at his mouth with a fine Lawne let down his throat, they forsooth are free from bloodshed and breaking of bones. They themselues haue entreated

him too too pitifully, & without all mercy or good humanity, with exquisite deuices & such kind of cruelty as was aboue measure & more than barbarous, and fall they now to entreat the temporall Iudges to shew him as much mercy as may be? Perhaps these flouting merchants suppose that by this onely shift of descant, in praying mercie for them, they haue cleanly auoided their *Canon*, which holdeth them accursed and excommunicate, whosoever being of the clergy shall shed any blood, or giue any maiime: for they can wipe away such a foolish penalty, in comparison of so great an offence, with as foolish and ridiculous a shift. And these most impudent toyes of mockery, both the Princes and the whole people, but chiefly the temporall magistrate heareth and suffereth, without saying any thing thereto: otherwise there is no man so void of all vnderstanding, but he may easily perceiue, that their praying of mercy and crating of fauour for them, is but a very iest, imagined, to flout all the whole companie withall, and spokenthen, when they mean it least. Loe, here is the pittie and tender compassion, and mother-like mercie of their holy mother-Church, which this *holy House* sheweth. This also may the reader see and marke by the way, were he neuer so blinde, that this shift of theirs to send such to the fire of whose conuersion they stand halfe in doubt, that is to say, lest they leane a wolfe in a lambees skin, is yet one of the cunningest trickes, that the *holy House* hath in all her pouget.

I told you before, that the chiefest part of the Act consisted in the reading and pronouncing of the *sentences*, and therefore most worthie the marking: forasmuch, as they do not onely by singular falshood, mis-report such things as the party vpon examination hath confessed, but also father those things vpon him most diuellishly, which hee neyther spake nor thought in all his lifetime. And these hath the *holy House* deuised against the partie, whereof part is most filthy, part shamefull and abominable, and part blasphemous

phemous, to the intent to disgrace his person, & to make both him and his doctrine the more abhorred of men, and encrease their owne estimation and credit, as most necessarie members to scoure and ridde the world of such pestiferous persons. Whiles all this geare is in rehearsing to the people. they clappe vpon the parties tongue a clef peece of wood, in maner as it were a *barnacle*, to his great and intolerable paine, so that hee can answer negain-say, nothing in defence of himselfe and his owne innocencie. For if hee might be suffered and let alone, he would openly giue them the lye to their faces: as it hath hapned diuers times. Howbeit the controuersie were not like long to continue. For straightway the fellow should bee sure to haue his mouth gagged, or his tongue stocked, to teach him to be quiet, & to say nothing openly. Moreover, that which is the parties confession in very deede, is so peruered and corrupted, with the words so changed, & rechanged in reading, that in a maner it may be very well said for him, that hee neuer spake nor thought any such thing. Wherof I will here shew some speciall examples, because they be matters of weight, and such as cannot easily bee contraried, forasmuch as the whole world seeth and knoweth them well enough.

After that all the *sentences* bee read, and the *act* shall *degradation* wholly finished, the temporall magistrate taketh them into his hands very solemnely, according as it is enioyned him by the *holy House*, and so conueyeth them to the place of execution, with a sort of the diuels owne *Proctors* about them, calling & crying vpon them with great importunity to forsake the truth which they haue receiued and professed. And many times it chanceth, that such as constantly perseuer in confessing the truth to the end, doe breake their neckes against the stake with a trice, and then they noise abroad among the comon people, that such, & such repentantly recanted their heresies at their verie last hewre, and came home again to the Church of Rome, and therefore

therefore felt no force of fire at all, by reason of the Inquisitours mercie and pittie extended vpon such as became conuerted. By these, and such like subtil practices, they goe about to bury the truth, as though God the auenger thereof were not able to raise it vp againe out of darknesse and dungeons. The residue, which be not condemned to dye, are caried backe to prison againe: and the next day after, are brought out & whipt, such as had like sentence pronounced vpon them: whereof diuers are afterward sent to the gally, others remanded to *perpetuall prison*, either to *Triana* the speeiall prison for the *Inquisition*, or to some place elswhere altogether as euill as a prison, with this *Item* to them ere they goe: that if they happen hereafter to call any thing to minde, that erst they haue not disclosed, they immediately resort to the *holy House*, and declare it whatsoeuer it be: for if it be found otherwise, that they haue craftily and closely concealed any thing, they shall be reputed (say they) as persons without remorse of conscience, and like to be sharply and seuerely punished therefore. But the chiefest matter that they giue them in charge is, in no case to reueale any thing that they haue either heard or seene during the time of their imprisonment, concerning the maner of their entreating in any respect, either of punishment, or imprisonment, or otherwise, how and after what sort they haue generally proceeded in Court against them, and their fellow prisoners; but for the time of their being there, should take and repute themselues altogether as dead persons. For if the contrary can be proued by them, or that it come to the Inquisitours eares that they haue vttered any of their secrets, they shall be taken for persons Relapsed (as they terme them) and be punished with most seueritie. And the iudgement appointed for such, is *death without redemption*, which surely is a deuise aboue al the rest, and might worse be spared. For by this their so strait enioyning them silence vpon paine of their liues, they coope them (as it were) with needle & threed, and so keepe in all their

their knauery and tyranny as sure as vnder locke and key, both close and secret to themselves. They know full well, I wis, that if the king who authorised them, should by any meanes vnderstand their false play which they vse, the violence and iniuriethat they offer, the scandalous reports which they make, the wonderfull fetches and diuellish deuices which they practise to entrappe diuers and sundrie poore innocents, charging them with manie matters, which neyther they said, nor saw, nor heard at anie time, but specially if hee vnderstood of their couetous and cruel dealings, & (as I may say) more than barbarous, growing of that greedie desire of theirs: he would (no doubt of it) turne the Inquisition on their owne neckes, and foresee the safetie aswell of his owne subiects, as the commonweale of the countrey, and prouide for it accordingly: but chiefly hee would see to the execution of Iustice; whereof he is appointed by God a lawfull Protectour, rather than the enriching of his bagges and coffers, won by such vnlawfull meanes. Or else, if the King slacked herein to doe that appertaines to him, the comon people would be ready to fire them, that haue been so fierce with fire to others. Furthermore, they labour so earnestly to burie the truth, and are so carefull lest their crueltie should come to light, that among other great penalties which they enioine to diuers men of worship and good reputation, and some of honour and in authoritie, after they haue kept them in prison a season, and caused them to sustaine open infamie, they inhibit them the company and conference of any, other than such as they shal appoint & allow them: neither will suffer them to write to any friend of theirs without making them priue vnto it, that they might haue the perusing thereof. Their colour for this matter (forsooth) is very prettie, lest that by conference or writing of letters, they should publish their hereticall opinions. But in verie deede their drift is, lest such men as haue good friends and bee well allied, should complaine and make their

more to their friends & allies, of the iniuries that haue bin done vnto them, and they make means to the King to enquire further of their doings, & so bring the practices of the holy House to light. Whereof this is proof sufficient, that they vie not this kind of punishment to any of the meaner sort, but only to them that be of good blood & parentage.

For at the very first beginning, when the maner of their Triumph first came vp, and was executed vpon the Lutherans (as they call them) they that were present at the sight, and beheld the order and fashion well, were went to write vnto their friends both within the Realme and abroad, of all such things as there were done and seene, especially of such as did penance: also what sentences were pronounced vpon them, with the causes and circumstances of all their other punishments and penalties. But the *holy House* (as dayly practice maketh euerie one his craftsmaister) grew so cunning in their affaires, that straightway they beganne to smell out the matter, that it might in time worke them some displeasure, and therewithall that the doctrine which they so greatly detest and abhorre, might bee published and spreade further than they would wish it, so that manie which otherwise would haue continued in their blindness still, if they had neuer heard nor seene anie such reportes, should bee occasioned thereby, to open their eyes and vnderstandings, and to confesse as well the doctrine it selfe, and receiue it, as also espie the wickednesse of them that persecute it. Therefore for remedie of this mischiefe and inconuenience, the *holy House* provided, by making and publishing certaine *presidentes* of such like reportes, brieve, and in such wise as were not likely to doe anie great harme: that who so were disposed to certifie their friends of such matters, should follow those *presidentes* in any case: & therefore appointed certaine great penalties for the transgressours hereof, that should make their reportes in any other more large or ample maner, than was by their order prescribed. The maner

ner wherof was this : That after they had told who & what maner of man he was that was punished or executed, they should adde moreouer, because he held with *Luther*, without naming any of his opinions, (which notwithstanding were specially recited before) was burned, or thus, or thus punished or executed, according to the truth of the matter.

The Presidents for letters appointed by the holy House.

Moreouer, as the *holy House* well may erre (albeit men now adayes are so bewitched with superstition and flatterie, that they dare affirme the contrarie, being ordered, and guided (say they) by the holy Ghost) so it commeth diuers times to passe, that some be causelesse apprehended, some vpon verie small and light complaints, verie few vpon anie lawfull and sufficient information. And the greatest part, after they haue bene imprisoned in such miserable sort as I haue before declared, for a yeare, or two, or more, till their causes were thorowly examined, at the last being tryed and found guiltlesse, so that necessarily they are to be discharged, within a day or two after their great day of Triumph, they bring them into the Court, & there beginne to set on them againe as freshly as euer they did, willing them to vtter the truth, as they will auoid their displeasures and the extremitie of law, threatening them the Rack, and saying that there is now come in sufficient matter by information against them. Then if any will be seared with this facing, and be brought but to vtter one word of any such matters as they are desirous to heare of, they send him straight to ward againe, and renue their sute against him from the beginning. But if nothing can bee gotte out of him by this meanes, nor that they haue anie thing else to charge him withall, they leaue off threatening, and fall to flattering : saying, that they haue a better opinion of him than so, and therefore are resolved to send him home again to his owne house: for the which fatherly fauour extended towards him in sauing both his life and his goods, hee is to account himselfe much beholding and bound to their Lordships, willing him to per-

swade himself, that what fauour they haue shewed him already, they mean to continue towards him, for the good liking that they had of him at the very first view, but specially for the good example of patience which he shewed during the whole time of his imprisonment. With these and such like *Lenities* the *good and upright Iudges* think to supple the rest of his sores that were of their owne making, & to send him home to his house at the last, with speciall charge that he be silent. Yet sometime they detaine him in prison a good while after, notwithstanding that hee bee found not guiltie, nothing regarding what any, be he neuer so guiltlesse, suffer at their hands, and there doe keepe him closely & craftily till a day or two after their great state and iollity, that being dismissed neer about the time that the other are, the common people may think he receiued his punishment amongst the rest, tho in some lesser degree, and thereby be perswaded that the *holy House* neuer vexeth any man without sufficient information. And marke I pray you one other new found guise that these rauening wolues haue got to obtain their prey & spoile withall: that such persons as among other parcels of their punishments are condemned either to perpetuall imprisonment, either during the Inquisitors pleasure, or for a certaine season, albeit they remaine no longer in *Triana*, that is, the Inquisitours proper and peculiar prison, because they shall think themselves quite and clear dispatched, and to haue no more to doe with the *holy House*: yet whersoever they be appointed their place of aboad as an imprisonment, there be spies also to mark diligently how they take the matter, and whether they put it vp quietly, yea or no, or what they say vnto it. For if they bee chearefull, or doe any wayes make but a countenance of mirth in this time of their trouble, they shall both incurre the Inquisitours displeasure therfore, and feel a greater smart besides. They also that doe remaine in such appointed places, are likewise visited sometime by the Inquisitours, but in such sort as hath bin described of the other

other, and to the very same end and purpose, that is to say, that the common people might see how full of mercie and pittie they are: howbeit it is to this end, to bring them more in feare and awe of them, & of their displeasure. For then beginne they (as it were) to keep Court, and to make inquirie both of the prisoners themselves & of the keepers; whether since their departure out of *Triana* they haue heard any of their fellowes say any thing touching matters of religion, who it was that did so, and what countenance others that heard it, made thereunto. Also, whether any man doe grudge or find himselfe grieved for any punishment that he hath endured, but especially, whether they haue disclosed any mysterie or secret of theirs, or whether any man haue compassed or imagined to make an escape, with many other such like questions. And if they finde no such matters, they return as wise as they came. If otherwise there appeare any euident matter against them, then commence they their sute against him or them. Not many yeares agoe, it chanced at *Smill* in such a like visitation, that a certaine prisoner, after hee had remained in prison for certaine yeares at the chiefe Inquisitours pleasure, whose name was *Licentiate Gasco*, made verie earnest suite vnto him for his discharge and deliuerance thence. This *Gasco* was a man well learned in both the lawes, as it seemed: who straying himselfe to speake somewhat wisely, made this graue and goodly answer vnto him, passing all wisdom or good religion. Now Sir. (saith hee) you must take your affliction patiently, for here you suffer for the sinnes of the people, and for ours aswell as for your owne. Howbeit I will moue the rest of my Lords in the matter, and what may be done, shall be done. But vpon these and such like foolish and blasphemous speeches, neueranie Commissioner made inquirie: and thus departed hee out of the Parler, wherein he had made such a clerke like peece of worke to the poore prisoners in way of consolation; and so like a gay-diune, casting a word out to the

My Lord
the chiefe
Inquisitors
occasion.

keeper verie solemnly, and charging him by vertue of their Office to look to them narrowly, that none escaped. For if there did, he should both seek them at his owne charge, and be punished besides for his negligence, in looking so slenderly to his duerie.

CHAP. XIII.

The interpretation of the sentences.

THere be also certaine speciall termes which the *holy House* vseth for euerie kinde of penance seuerally. Wherein, seeing there lyeth also some secret mysterie, it shall not bee greatly impertinent to declare them in this place, expounding them after the Inquisitours owne sense and vnderstanding. First, concerning the iudgements, some are to bee *burned quicke*, and that is for such as haue constantly perseuered vnto the end, in the confession of a pure and perfect faith: and these men they call *obstinate*. Others are to bee *burned* also, but *after they be dead*, being first strangled at the stake. Such are they, that being once wonne by their owne frailtie and weaknesse, haue bene content to submitte themselves to the Inquisitours, and to sooth whatsoeuer the other will say, & yet haue by certaine euident and sufficient tokens, giuen the Inquisitours good cause of suspicion, to thinke that they remaine the same in heart still, notwithstanding their mouth hath confessed the contrarie. After the same maner are diuers also of the former sort, whom they tearme *obstinate*, strangled ere the fire bee kindled, to make the people belecue, that so soone as they were sette to the stake, they abiured and renouced all their heresies, and returned to the holy mother-Church of Rome. But of these I haue made mention before. Another sort of *sentences* there are that haue a shew of more mercie, which they call *reconciliations*, because such as haue renouced the truth are as it were purged and clenfed by doing that penance in way of satisfaction, and therby receiued againe into the very bosom of the Romish Church. Such for the most part cary
in

in their hands tapers vnlighted on the great day of their Triumph, with ropes about their neckes, and *Sambenites* vpon their backs about their other garments, as badges & tokens of guilt: & these they wear either during life, or for some other certaine number of yeares, or else are close kept and shut vp in some monasterie, or some other priuate places, whereof as there be sundry sortes, so are there likewise seuerall names. Some are Perpetuall without redemption. Some onely perpetuall. Some for a certaine season: the which beeng expired, they must notwithstanding remaine there still, during the Inquisitours pleasures: and some be no longer limited at the first than during the pleasure of the chiefe Inquitour, the Generall they call him, because he is chiefe Iudge about all other Courts of the holy Inquisition throughout the Realme of *Spaine*: there be also some at the pleasure of the inferiour Iudges that gaue the sentence, in their owne Courts and priuate iurisdictions. These diuersties of prisons are like the properties of Purgatorie for all the world, excepting as well certaine cases in matter of penance, as also degrees of affinitie and bloud in cases of mariage. For they are deuised to glean all the mony out of the poor Penitentiaries purses, more or lesse, according to the quality of the offence, and after the rate and proportion of the penalty assessed on each of them therefore. And all this (forsooth) must bee vnderstood to proceede from the Inquisitours owne clemencie and mercie, of their own meer good will: by the only meanes whereof, the party that otherwise must necessarily perish for abiuring the truth, may stand in state of grace againe, and be in possibilitie to recouer his owne saluation.

When iudgement is giuen to weare the *Habite*, (for so they call the *Sambenite* by a more cleanly terme) & to perpetuall prison without bayle or maineprise, it is to be vnderstood, that there is no talk to be had of any remission thereof till the party hath worn that garment, & suffered

ferred imprisonment, the space of nine or ten whole yeares; except the partie haue so good hap, as by meanes of his friends to obtaine his pardon at the Kings hand, who onely may by his prerogatiue pardon it at his pleasure. But after the expiration of those yeares, vnlesse the party haue giuen some cause of suspicion againe, the chiefe Inquisitour is commonly wont to remitte the residue, howbeit with great crouching first, and much entreatie.

When they adiudge a man to weare the *Sambenite*, and to suffer perpetuall imprisonment, without adding anie more, it is commonly taken for 3. yeares if the chiefe Inquisitor doe so think good: vpon whose pleasure it resteth either to giue the prisoner his discharge after those 3. years; or else to his perpetuall ignominie, there to detaine him all his life long. But when they say, that a man shall wear the *Habite*, and suffer imprisonment so many yeares or moneths, so soon as that certaine time is expired the partie is set at libertie, except it be added moreover besides the limitation of time certaine, that it shal be further referred to the discretion and appointment of the Inquisitours. The which clause they comonly vse to put in the latter end, in the winding vp of all, to choake men therewith, to make them thinke themselues much bound to them while they liue, for releasing the same. But if the sentence be to weare the *Sambenite* with imprisonment during the chiefe Inquisitours pleasure, it is left to their discretions to pardon or punish accordingly, as they shall think good. In summe, how or after what sort soeuer their sentence be, the matter is wholly referred to them and to their ordering.

Now the meanes to redeeme this imprisonment, and to dispense with the wearing of these robes, is the more common and ordinarie, by reason that the King hath in his Court diuers young gentlemen, to whom in respect of their seruice, he vseth to grant pardons for those matters. Then such as get the grant hereof, doe commonly make inquirie for such persons as are therunto adiudged, who they be

be, and wherethey remaine, to the intent to make their market of those pardons to their most aduantage, as they can agree of price eyther more or lesse, respecting alwaies, both the abilitie of the person, and the qualitie of the sentence. For such as had iudgement without redemption, pay more: other for release of perpetuall imprisonment, lesse: other for certaine time and during the Inquisitours pleasure, lesse againe: and least of all, that which onely resteth vpon the discretion and will of the Iudge. Also, at some times the King, of his like liberality & gracious goodnesse, vseth to grant vnto diuerse, such money as should bee leuled for pardon of the *Sambenite* and other punishment, towards the redeeming of their brethren and allies, being taken prisoners by the Turkes or Moores. And yet, whosoever sueth vnto the King for anie such pardon, must first in any case make the Inquisitours and the Clerks or other Officers of that Court his friends: otherwise, both the Kings owne charter, and the payment made by the partie besides notwithstanding, they will auoide him by hooke or by crooke, and tell him plainly, be it the King or the *Pope* himselfe that granted the pardon, he must bee better enformed how the case standeth ere he may depart so lightly. Then, if the matter be brought to that passe, it is an easie thing for them to imagine, that the partie is not so cleared, but that there was good cause awhile to make a stay.

But when anie hath iudgement of Imprisonment during the chiefe Inquisitours pleasure, who for certaine secret occasions to him knowne will not bee entertained, and yet cannot well with honestie repulse the suiters, albeit hee doe them manifest iniurie to detaine them so long, hee will conuey the matter full cunningly, saying, that he is content to referre it to the Inquisitours by whom the iudgement was giuen. And when the partie resorteth to them, then straightway is he posted over from them backe againe to the high

Q

Inquisitour

Inquisitor, alledging that the determination hereof belongeth vnto him, and so by meanes that one of them vnderstandeth the others meaning, they dally and prolong the poor mans imprisonment, driving him off from day to day, so long as it pleaseth them. In like maner, the punishment is limited by the inferiour Inquisitours. For when they are loth to be entreated, they pass it to the high Inquisitor, and so one of them serueth another: and therefore except the partie goe cunningly to worke, and bribe eyther the Clerke or some other Officer of the *holy House*, & that with no small gubbe, and there begin the ground of his sute, all his labour and cost beltowed vpon the redeeming of his imprisonment, is quite lost. But if any of the Inquisitors or any chiefe Officer of the Court doe make intercession for the partie, then straight-way the other vnderstand, that it is done vpon some such speciall occasions as they know, whereupon the suter is moued to pittie the state of the poor prisoner, specially if he vse the ordinary words known and vsed among themselves in cases of petition. Which is on this sort. My very good Lordes, my humble sute to
 „ your good Lordships is, that such a prisoners cause may
 „ bee fauourably considered, of whose good life and con-
 „ uersation, but specially of his patience in the time of his
 „ imprisonment, I haue beene sufficiently and substantially
 „ informed. Here are intermedled two or three good
 words in his commendation, but moderately, lest it should
 be thought that hee were too carefull ouer him: The con-
 „ clusion then is, that it would please their Lordships to
 „ determine, whether the partie shall bee released yea or
 no. And of such as escape thus hardly through the bryars, it costeth some the one halfe of their goods: some all:
 and some a peece, as it pleaseth the Inquisitours to deale
 with them. For they are perswaded this to be the nighest
 way to bring them home again, that are any thing gone
 astray or become aliens from the faith. Or perhaps the
holy House thinketh it to be against Gods Lawes, that an
 hereticke

hereticke should haue whereupon to liue. Or else belike, they haue found out an *Aphorisme* for their purpose: that as a surfetter must vse a temperate and a thinn diet: so must an heretick also be kept low, lest he swell and grow vp therein; and therfore take it for a soueraigne medicine, to keepe him so hungrie that he must be faine to begge his bread.

Moreover, of these (as is abouesaid) some haue iudgement, besides the wearing of the habite and suffering imprisonment, to be also whipped. Some both to be whipped, & afterward set to the *Gally*. But these sharper kinds of punishments they commonly vse to strangers, be they neuer so small offenders, to bee euen with them this way, because they make so light of wearing the *Sambenito*; for most of them make but a iest of it. And all these proceed from the Inquisitours owne mercie.

The last and least penaltie is appointed for such as in their iudgements haue committed but a light offence: that is, to bee brought vpon the scaffold bare-headed and without anie cloake; hauing in his hand a waxe taper: whereof some are commanded to make Abiuration *ex vehementi*: Some *ex leui*. Abiuration *de vehementi* they call, when it appeared not in the hearing and debating of anie mans cause, what is certainly to bee determined, for want of sufficient prooffe, and because the partie himselfe confessed nothing that deserued anie maner of punishment. Therefore vpon such a fellow, whom they may neyther by iustice condemne for an hereticke, nor of their consciences can absolue and set at libertie, specially hauing some apparant tokens of scarce good beliefe, they giue sentence vpon him as vpon one vehemently suspected: and so according to their suspicion, they cause him to abiure. And such a man being afterward found guilty, be it in the least tittle of papistrie, they take for a relapse, and condemne to the fire. Abiuration *de leui*, is much after the same maner, but that it is enioined vpon small

ler offences in their iudgements, whether the matter hath been apparant or no. Howbeit, no such person, though he be taken with the same maner againe, shall be reputed for a relapse, or haue iudgement of death therefore: albeit the qualifying of the second offence, that is to say, the iudgement and estimation thereof, bee referred to the Inquisitours. And this kinde of abiuration is for the most part vsed in other matters, then concerning Luthers doctrine, as for example, fornication (forsooth) betwixt single persons, as though it were no sin: therefore it is accustomedly punished but as a trifling toy, by carrying of a waxe candle, and by abiuration *de leui*. Yet at some times they punish this sin with the whip, and that verie extreemly, but if the party offend a thousand times after, so that he put himselfe vpon the Inquisitours mercie, he is sure neuer to dye therefore.

Loe, these be the goodly means wherby these good fathers bring into the right way the weaklings, as *Paul* tearmeth them. And thus much concerning their deuices practised in the Inquisition, till the time come that we may see the fall of that arke of Iniquitie, with the hidden secrets and mysteries thereof further disclosed, and all those things fulfilled and accomplished, which in time (no doubt) must be reuealed and come to passe vpon this holy Inquisition, these good Fathers, and their holy House, finally vpon the whole man of sin, which God threatneth by his Prophet, shall fall vpon all such wicked hypocrites, which to the ouerthrowing of Christ's kingdome, and the vtter defacing of his glory, like shamelesse men, most wickedly do pretend the defence, and zeale, and the earnest advancement of the same. *Malach. 2.* And now to you this precept (saith hee) O ye Priests. If ye will not giue care, nor purpose in your heart to giue all glorie to my name (saith the Lord of hostes) I will curse you, yea I will curse your blessing, nay I haue cursed them already, because you doe not consider it in your heart. Behold I will destroy your seede, and will ouerspread your owne faces with the filth

filth of your solemnities, and it shall cleave fast upon you, and you shall know that this commandment toucheth you onely. Repent ye:

CHAP: XIII

Certaine speciall examples, wherein a man may more plainly see the treacheries and legerdemaines of the holy Inquisition in very practice and exercise.

Here I haue thought good to annexe certaine speciall examples of their practices: wherein a man may evidently see a great sort of their treacheries heaped and shuffled together, ouer and aboue such as I haue heretofore made relation of in their speciall places, to the end that their crueltie in the execution hereof, with their vnſatiable couetousnesse, and all other abominable iniquitie in the peruerſting of all good lawes, may bee liuely described and (as it were) painted in tables, and ſet foorth to the ſhew, that ſuch as doe behold them may take the full view thereof. And partly I doe it for their ſakes, who for the profeſſing of the Goſpel, and the abiuring of an abominable religion, haue bin ouertaken by the ſame meanes, ſeruing theſe holy Fathers in ſtead of a booty to prey and rauen vpon, becauſe I thinke it expedient for the Church to continue ſome memorie thereof. Now therefore, let all Chriſtendome open their eyes, that they may know & diſcerne theſe rauinous Wolves, Lions, & Dragons, the very generation of Vipers, whom (notwithſtanding their tyrannie) they haue till this day had in great reputation, and honored as gods, to the great decay and vndoing of all Chriſtian common-weales: that learning to know them, and ſtripping them out off their clokes of piety & godlineſſe, whereof they haue gotten ſpeciall commendation, they may baniſh them all Chriſtendome ouer. But as for any examples whereof I mean preſently to make rehearſall, they are taken out of one onely Court of the Inquiſition holden at *Siſmill*, whoſe ſecrets alone the reporters hereof were able

to disclose, hauing had the most part of them practised vpon themselves. By relation whereof, a man may haue a pretty guess, what a number there would be if a man should likewise course ouer all the other Courts of Inquisition throughout the whole realme of Spaine. Neither are these that hereafter ensue, or the other reported before in my whole treatise, of any long collection: but all within the compasse of 6. or 7. yeares next after they began to persecute the Lutherans that grew vp in Spaine in great multitudes vpon a suddaine, especially in *Sinill* and *Valladolid*.

About w^{ch} time there was apprehended for religion, and brought before the Inquisitors of *Sinill*, a certaine Englishman whose name was *Nicholas Burton*, a very godly man, whom afterward they burned for that he continued constant in his profession & belief, detesting vtterly all their wicked & abominable religion vntill his liues end. Immediately after his arrest, all the goods and Marchandise which he brought with him into Spain by way of traffick, were according to their common vsage sealed and taken into the *Sequester*: among the which they also rolled vp much that appertained to another English Marchant, wherewith hee was credited as Factour. Whereof so soone as newes was brought to London, aswell of the imprisonment of his Factour, as of the Arrest made vpon his goods, hee sent his Attorney into Spaine with authoritie from him to make claime to his goods, and demand them. When his Attorney was landed at *Sinill*, and had shewed all his letters and writings to the holy House, requiring them, that such goods might bee deliuered into his possession, answer was made him, that hee must sue by bill, and retaine an *Advocate* (but all was doubtlesse to delay him) and they, forsooth, of curtesie assigned him one to frame his supplication for him, and other such billes of petition as hee had to exhibite into their holy Court, demanding for each bill eight rials, albeit they stood him in no more stead than if hee had put vp none

none at all. And for the space of three or four moneths this fellow missed not twice a day, attending euery morning and afternoon at the Inquisitors Palace, suing vnto them vpon his knees for his dispatch, but specially to the Bishop of *Tarracon* of whom I made mention before, who was at that very time chief in the Inquisition at *Simill*, that he of his absolute authoritie would command restitution to be made therof: but the booty was so good & so great, that it was the harder to come by it againe. At the length, after he had spent whole four moneths in sutes & requests, & all to no purpose, he receiued this answer frō them, that he must shew better euidence, & bring more sufficient certificates out of England for prooofe of his matter, than those which he hath already presented to the Court. Whereupon the party forthwith posted to London, and with all speed returned to *Simill* againe with more ample and large letters testimonialls and certificates, according to their request, and exhibited them to the Court. Notwithstanding, the Inquisitors stil shifted him off, excusing themselves by lack of leisure, & by occupation in greater & more weighty affaires, and with such answers delayed him whole other 4. moneths after. At the last, when the party had welnigh spent all his money, and therefore sued the more earnestly for his dispatch, they referred the matter wholly to the Bishop. Of whom, when hee repaired vnto him, hee had this answer: that for himselfe hee knew what hee had to doe: howbeit hee was but one man, and the determination of the matter appertained vnto the other commissioners as well as vnto him: and by thus posting & passing it from one to another, the partie could obtain no end of his sute. Yet for his importunitie sake, they were resolved to dispatch him, but it was on this sort: One of the Inquisitours called *Licentiate Gasco*, a man verie well experienced in these practices, willed the party to resort vnto him after dinner. The fellow being glad to hear this newes, and supposing that his goods should be restored vnto him, and

and that he was called in for that purpose to talk with the other that were in prison, to confer with him about their accounts, the rather through a little misunderstanding, hearing the Inquisitor cast out a word, that it should be needfull for him to talk with the prisoner; and being thereupon more than halfe perswaded, that at the length they meant good faith, did so, and repaired thither about the evening. Immediately vpon his comming, the layler was forthwith charged with him, to shut him vp close in such a certain prisō, where they appointed him. The party hoping at the first that he had bin called for about some other matter, and seeing himselfe contrary to his expectation, cast into a dark dungeon, perceiued at the length that the world went with him far otherwise then hee supposed it would haue done. But within two or three dayes after, he was brought forth into the Court, where hee began to demand his goods: and because it was a deuice that well serued their turne, without any more circumstance they bid him say his *Aue Maria*. The party began, and said it simply and plainely on this sort, after the English fashion: *Aue Maria gratia plena dominus tecum, benedicta tu in mulieribus, & benedictus fructus ventris tui Iesus. Amen.* The same was written word by word as hee spake it: and without anie more talke of claiming his goods, because it was bootlesse, they command him to prison againe, and enter an action against him as an hereticke, forasmuch as hee did not say his *Aue Maria* after the Romish fashion, but ended it very suspiciously; for hee should haue added moreouer *Sancta Maria mater dei ora pro nobis peccatoribus*: by curtalling whereof, it was euident enough (say they) that hee did not allow the mediation of Saints. Thus they picked a quarrell to detain him in prison a longer season, and afterwards brought him forth into their Stage disguised after their maner: where sentence was giuen, that hee should lose all the goods which he sued for, though they were not his owne, & besides this suffer

suffer a yeares imprisonment. His name was *Iohn Franton* a citizen of *Bristow*.

In the confiscation of goods, it is neither any great noueltie, nor a thing so rarely seene in this *holy House*, that strangers goods should bee also seised among other mens. Otherwise (say they) it might easily bee wrought, if they should giue eare or credit to such allegations, that manie by meanes thereof might colour their goods vnder another mans name, and by some false and forged Certificates proue them to appertaine to other men, and so defraud the Kings Elschecquer. For remedy whereof, and for the better auoiding of all couerts & collusions, the holy House thinketh it the safer way to offer wrong than to suffer any. As within these few yeares there arriued at *Sinill* a certaine rich Marchant stranger, whose goods were afterwaad confiscate for religion. Among the which they seised a very faire and a goodly ship, such a one, as by all mens iudgements, there neuer rode a better nor a fairer vpon the riuer. The party brought sufficient prooe that the ship was none of his owne, & yet notwithstanding the Inquisitours found a meanes that the law went on their sides, so that the ship fell out in triall to be theirs. And this Marchants name was *Reuchino*.

Moreouer, in the same Court of Inquisition at *Sinill*, there was one of the Citizens, a verie godly and a vertuous man, seuerely persecuted by the Inquisitours for religion, howbeit not executed therefore. And among other of his punishments, this was one peece: that all his goods whereon hee liued and maintained himselfe, reasonably well and honestly among his neighbours, should bee wholly confiscate, and he committed to close prison for tenne yeares. Wherein, after he had remained by the space of two or three daies, liuing there full barely (God wot) of a poor stock, that diuers well disposed persons had gathered for him of their deuotion, hauing sometime liu'd in reasonable good estate, one of the

Notaries of the Inquisition, came vnto him with a bill signed and subscribed by the Inquisitours, charging him to pay to the Notaries hands 130. ducates for his commons and other expenses, during the time of his aboad in *Triana* their prison for the Inquisition. The partie made answer (as the truth was) that those good Fathers had taken from him all that euer he had, so that nothing was left him; and where nothing was, they could haue nothing. Howbeit this answer contented not the Inquisitours, but they sent the Notarie vnto him once againe, straitly charging him either to pay the mony out of hand, or else to bee remoued from that priuate place, and carried to the common iayle, and there to remaine till he had discharged it. What mad fooles were these, to confiscate all his goods, and charge themselues by account for them into the Eschequer, not foreseeing to demand allowance for his charges?

About the same time wel-neer, the House of the Inquisition at *Simill* apprehended a certaine noble woman, whose name was *Ioanna Boborquia*, the Lady and wife of one *Francisco Varquio*, a noble gentleman, and baron of *Higuera*, daughter to one *Pedro Garfia Xeresio* a very rich Citizen of *Simill*. The cause of her trouble was, for that a sister of hers called *Maria Boborquia*, a very vertuous virgine, and one that afterwards was burned for her profession and faith, had confessed in the extremitie of her torments, that she had conference with her sister in these matters of religion diuers times. This Lady, when shee was first committed to prison, was gone with childe well-nigh halfe a yeare: in respect whereof, neyther did they shut her vp so close, nor dealt with her otherwise so hardly, as they vsed to deale with others, for the regard of that that was within her. Notwithstanding, within foure dayes after her deliuerance, they tooke the childe away from her, and the seuenth day next after, they shut her vp in close prison againe, entreating her in all things as they did the other prisoners,

prisoners, and with as much cruelty as they vsed to any in so much that in all her miseries the only comfort that she had, was, of the good company of a certaine vertuous maiden that was her fellow prisoner for a time, but afterwards sent to the stake. Vnto whom she bare such good will, that being on a time caried soorth to the racke, & recaried to prison, sore strained thereon and so shaken in peeces, that hauing a bed of flags which serued them both to couch on, more painefull a great deale then easfull, whereon shee tumbled her selfe so well as shee could (though hardly God knowes, and to her great paine and griefe) the good Lady being not in case able to do her any other good, yet did shee inwardly shew singular tokens of loue and compassion towards her. The same maid was scarce recovered, or her ioynts well knit againe, but the said Lady was likewise caried out to bee serued in the same sort, & was so terribly tormented in the *Burrie & Trough*, that by reason of the exceding strait straining of the strings pearcing to the very bones of her arms, thighes, & shinnes, she was carried to prison halfe dead and more, the blood gushing out of her mouth amaine, and in so great abundance, that it could not bee otherwise, but that somewhat was broken within her body: but after 8. daies God deliuered her from these rauening Lions, and set her with himselfe in euerlasting rest and peace. The bruit of which fact the Inquisitours laboured earnestly to suppress, lest it should be noised abroad among the common people, that they had so villanously torne in peeces this tender Lady vpon the racke: but the beholders of this their tyranny could not hold it in. Now surely, if shee had been a witch, or a traitor to her husband, or a murderer of her owne children, and the temporall Magistrate had dealt so with her to make her confesse these horrible factes, what time hee were to giue vp his accompts (as the maner is) hee should pay for it full dearely, if so bee that hee had thus cruelly and without all reason entreated any person what-

foeuer. Yet the holy House is not to yeeld accompt of any such matters, but may racke to death euē such, whom they themselues after more precise and exact proofes, do acquit for innocents, and escape scotfree therfore, as it came to pass in the example of this vertuous lady. For being one of such estate, and of so good name and fame that they must necessarily yeeld some accompt of her case vnto the common people, and were destitute of proofes sufficient (though they had left no deuice or policy vnpractised, that they could imagine) seeing the matter so apparant to all the world, that by no meanes it could bee dissembled: therefore the very first day of their next Triumph, they caused their sentence which they had giuen vpon her, to be openly read there vnto the people on this wise: Forasmuch as this Lady died in prison (without shewing how or by what meanes I warrant you) and vpon diligent hearing and consideration of her cause, is found innocent: therefore the *holy house* doth wholly acquit and discharge her of all suites and quarrels commenced against her by the *Fiscal*; and doth restore her to her former estate of estimation and honour, absolving her clearely from all guilt and crime: and thereupon doe command, that restitution be made of all such goods as were seised into the *Sequester*, vnto the hands of such persons as haue right and title thereunto, &c. Thus, after that they had most beastly murdered her on the rack, they made her this goodly amends, to denounce her not guilty. God will one day (no doubt) aske an accompt of this their beastly and barbarous tyranny, sith they maintaine it by the same power and authoritie in earth, which he hath ordeined, for the reuenge of these and such like iniuries.

Notwithstanding, not long after it happened, that the *holie house* was aduised and fully bent to lay their baits and spread their nets in certaine quarters there: but if they had not vpon better aduise ment afterward wound them vp againe, they themselues vnawares had giuen Rome
such

such a gird, as I belecue all the Lutherans hitherto haue not giuen it a greater. And thus it was. There were certain persons, that were much more busie than I belecue they had thanke for, which found great fault with a soule companie of Monks and other religious men, for abusing their auricular Confession; vnder the colour thereof, masking with honest matrons and maydens that resorted vnto them, making it a meanes to breake their sutes by, and to compasse their purposes. The which thing the *holy House* thought indeede worthie of consideration and redresse. But forasmuch as it was hard to know who were these wooers and brokers, where none was appeached specially and by name (as it happeneth in a matter wherein a multitude offendeth) they caused proelamation to bee made throughout all the Churches within the prouince of *Simill* verie solemnly, that whosoever knew of their owne certaine knowledge, or had heard by report of others, of anie Monkes or other religious or spirituall persons (as they call them) that had abused their holy sacrament of Confession, to anie such abominable actes or enterprises, or that anie other ghostly Father had dealt in anie such like sort with anie of his shrift children, that euerie such person and persons priue to anie such matters, should come in within thirtie dayes, & signifie it to the holy House of Inquisition; enioining moreouer, verie great penalties for such as should refuse or contemne to come in accordingly, and to make declaration, what they were able to say. The proclamation was no sooner made and published, but there came such a number of women, onely inhabitants within the citie of *Simill*, to complaine of their ghostly Fathers, that twentie Notaries, and as many Inquisitors would not haue sufficed to take the names of such as came in and entred their complaints: wherfore the Inquisitors, hauing more to doe than well they could dispatch, gaue them other thirtie dayes to come in and do the like. But because so little time

would not serue (they came in so thick) they gaue them so much more respite againe the third time: and after that the fourth, and there they were enformed to lay a straw, For very many honest matrons and of good calling, partly of a foolish feare and superstition, lest they should bee excommunicated, and partly in respect of their husbands whom they were loth to offend and bring into a ieaalousie or suspicion of their honesties, kept themselves at home, thinking to espie better some oportunitie to speake with the Inquisitours apart. Whereupon they they attired themselves with vailles or mufflers after the maner of their country, & went to the holy house as priuily as they could. Notwithstanding, their husbands did so narrowly watch them during all the time of this appeaching, that they could not possibly passe so priuily but diuers of them were espied, whereby they occasioned their husbands vehemently to suspect their honesties. On the other side, it was a iolly sport to see the Monkes and Friars and Priests goe vp and downe hanging downe their heads, all in dump and melancholly, by meanes of their guiltie consciences, quaking and trembling, and looking euery howre when some of the Familiars should take them by the sleeue, & call them in *Coram* for these matters. In so much that a number feared lest as great a plague were come among them, as the persecution that was so hot about that time against the Lutherans. But the Inquisitours perceiuing that these matters thus purposed, would sound not onely to the great hinderance of themselves, but also turne to the decay of the whole Church of Rome, and that this onely enterprise of theirs, if it should goe on and take effect, would bee enough to bring all their spiritualtie into vtter hatred & obloquie, but specially tend to the discredit of their auricular confession, which began alreadie to be but of small account, although it was a matter that otherwise deserued both straitly to be examined, and seuerely to be punished: yet did they in time take it vp, and made a stay therein,

in, contrary to all mens expectations: winding vp all these matters, whereof the Court was now orderly and lawfully seised. And as the report was, the Monkes and Priests made a common purse, & with a good round summe greased the Pope in the hand, so that he was content to grant a general pardon to all the whole company of Confessors, of his fatherly love and affection towards them, remitting all offences done or committed by them, & commanding the Inquisitours to surcease from proceeding any further, but wholly to suppress such things as were passed already, not suffering them in anie case to come to light. Howbeit those that are priuy to the Inquisitours dealings, say it is an vnlikely matter, affirming, that if the Pope should make any such grant, yet is the *holy Inquisition* of such preeminence, that if they take in hand any matter of weight, they will not surcease vpon the Popes inhibition or countermanding, and that it is oftener scene, that their authoritie preuaileth against the Popes, than his against them, as by this example following may more plainly appeare.

Not passing two yeares before this, the Bishop of Rome had by a like foolish part and vnawares cut the Inquisitors combes, by publishing a generall *Inbily*, which they call a generall charter of pardon, for the safetie of all Christendome; because Christ belike did not sufficiently provide therefore, besides a number of other pardons & indulgences for such as were suspected to be Lutherans: so cunningly can this fellow make a gaine of the Gospel to himselfe. And whereas he cannot auoid the dart that Christ hath sent into the world to plague him withall, but that he must be stricken therewith, he ceaseth not to turn it some way to his owne aduantage. The words of the pardon were these: That whoso in time past had been a Lutheran, and would forsake that sect, might be absolved thereof by his ghostly father. An old deuice of the diuell, that in as much as there arose about the same time great trouble in Spaine, but specially

cially in *Siwill* the chiefe city thereof, and that a number offended therein, and began now to shrink from them, they might the more quietly and with lesse danger keepe them in obedience, going about to win them by a kinde of clemencie and mercie, though fained and counterfeit, rather then by dealing with them straitly or seuerely. Howbeit, here was nothing found fault withall saue only the preiudicing of the holy House, whereof as it seemed, the Pope had no great regard. Whereupon, they of the Inquisition being somewhat moued, by reason that that one only clause had lost them a good booty, contemned the *Popes pardon*, & resisted it with might and maine, commanding peremptorily, that no such pardon should be published, as should turne the holy House to any preiudice: by meanes wherof neither was it receiued ne proclaimed. Loe, heer may a man see Sathan diuided against himselfe, and perceiue thereby, that this denying of the *Popes* absolute authoritie, which these good gentlemen punish in others with fire & sword, as being a necessary article of our beliefe, is but a nose of waxe, which they turne what way they list: so that it serueth them rather in stead of a trap to entangle vs withall, then accounted of as an article of our faith, in the obseruation whereof consisteth our saluation.

The propertie of euerie tyrant is, specially to hate both mercie and truth, and to vse all crueltie and extremity that may be: or else to seek vtterly to be hated, when he seeth there is none other meanes to vphold him. As it was said sometime by one: Whom men fear, they doe but hate. And truly, if a man be disposed to mark them well, he shall easily perceiue, that there hath bin hitherto no tyrant, that hath more duely obserued these lawes, nor executed them more cruelly, than this holy House hath done, deuising to doe all iniury and extremity that possibly they can, onely to bring men in feare and awe of them: so that they seem to desire nothing so much as this, that all men may fear them, hate them who dare, forasmuch as they punish trifling toys,
and

and matters of no importance, yea such as are scarce blame-worthy, most severely and beyond all measure, as by the examples here ensuing may appeare most manifestly.

At what time their Church was in so good and quiet estate, that the Inquisitors had leisure enough to take their pleasure abroad, it chanced that the Bishop of *Tarracom* high commissioner in the Inquisition at *Simill* (of whose holinesse I haue made mention before) walked in a summers day for his recreation by the sweet gardens that stand by the Riuer *Guadalqueuir*, accompanied with all his traine and in his state as he was wont at diuers other times to do. Hard vpon the banke of a certaine pond that was in the same garden, where my Lord Bishop at that time was recreating himselfe, by chance there sat a little child playing, that was the gardiners sonne, not passing two or three yeares of age, out of whose hands one of the Inquisitours Pages hapned to snatch a reede wherewith the child was making himselfe sport, as children are wont to doe, by meanes whereof the child cryed after his reede. The father hearing the child cry, came straight-way to know the cause, and vnderstanding it, was somewhat offended therewithall, &c prayed the Bishops Page to giue the little child his reed againe: but because he made little account of the gardiners words, proudly scorning and disdainning the poore man, he offred to snatch it from him, and by reason that he held somewhat hard, a shiuer of the reed raced the Pages hand. It was no deaths wound I wis, nor any great maim, such as should deserue anie great punishment, but only a small scratch, like as a broken reed could make; I wot not well what to make of it, nor how to describe it: such a thing as the verie childe would haue made no mone for. The Page yet goeth to his Lord that walked not far off, to make complaint of this bloudshed. Whose Lordship commanded, that the gardiner should bee taken immediately and carried to *Triana*, where hee was laden with irons, and there continued by the space of nine mo.

neths, and in the end lost that little that hee had : which was not much God knows, and yet a hard thing for the poor man to recouer and get before hand againe, his wife and children perhaps staruing in the mean time. And all this was only because he had no speciall regard to the Bishops Page, in forbearing him as a member of the holy House : but after the 9. moneths hee released him, making him beleeeue, that he had dealt with him in much more gentle and mild sort, than his case deserued.

There was also in *Siuell* a certaine poore man that laboured for his owne liuing, and for his whole familie full duely and truly, and with the sweat of his browes, whose wife a certaine Church-man kept against his will, and neyther the holy Inquisition, nor anie other Court would punish this villanie. This poore man on a time being among his companions, where one of the companie ministred talke about purgatorie, and happened to take his tale by the end, of meer simplicitie, rather then of anie malice, and to say, that hee had purgatorie enough for his share in that a vile knaue kept his wife from him perforce, &c. the which talke comming to the good Priests eare, gaue him matter enough to worke vpon, and to procure the poore man a double displeasure. Whereupon he accused him to the holy House, as one holding an euill opinion of purgatorie. And they thought this a great deale more heynous offence, than the wicked fact of the Priest. For the poore soule for this onely offence was taken and thrust into prison; where he remained two whole yeares together, and at the length was brought vpon the stage, and had iudgement to wear the *Sambenite*, by the space of 3. yeares more, in some priuate place of imprisonment; and after that time expired, to be dismissed or further retained as the Inquisitours should thinke good. Neither did they leaue him any one groat of all his poore substance, as they did let the Priest alone with his harlot : but notwithstanding his long imprisonmēt, did likewise confiscate that little

little that was remaining. Behold, this is the *Spanish Inquisition*, which so stoutly maintaineth the Christian faith, purgeth religion of heresies, and persecuteth the teachers thereof.

Moreouer, there was at *Saint Lucars* a certain stranger, howbeit such a one as had remained in Spaine by the space of twentie yeares, who of a very blind superstition dwelt in a wilderness within a Chappell: where hearing it reported on a time, that a great number of Lutherans were dayly apprehended at *Smill* by the Inquisitours, and that they had made an edict, whereby commandement was giuen vnder paine of excommunication, that euerie man should repaire to the holy House with all speede, and declare to the holy Inquisition whatsoeuer hee knew eyther by himselfe, or by anie other, concerning anie of these aforesaid matters (for the Inquisitours meant speciall fauour to such, as voluntarily would come in and accuse themselves) this doltish Hermite came to *Smill*, went to the holy House, and accused himselfe before the Inquisitours. The matter was, for that hee being sometime at *Genena*, had heard a certaine Frier dispute of such matters, namely, of Iustificatiō by faith in Christ, of purgatory, and such other like, and liked thereof verie well, though afterward since that time hee gaue no great heede to them, nor greatly remembred them, and therefore came now to confesse his fault, and to craue their pardon. But as soon as the Inquisitors had heard his confession (perhaps to fill vp some emptie room in their iayle, or to make vp their tale, wanting an odde man, they sent the Hermite to prison, where after he had remained a space, they brought him out vpon the stage, and there gaue sentence vpon him to weare the *Sambenite*, and to suffer three moneths imprisonment, and to forfeit all his goods. So shamelesse (Loe) are these shauelings, that they can play such prettie pranks openly, and so seuerely punish these trifles euen in their owne darlings.

There issued also in the selfe same Triumph a certaine honest man a Citizen of *Simill*, without eyther cap or cloke hauing a taper in his hand, of whom they exacted, after he had bin imprisoned a whole year together, a hundred ducates towards the charges of the Inquisition. The cause of his trouble was, for saying, that these outrageous expenses bestowed in the erecting of those curious monuments (as they improperly tearm them) made of paper & wickers on holy Thursday to Christ that is in Heauen, as also the other, that are spent on *corpus Christi day* (as they of *Simill* are marueilous excessive that way) should be more acceptable in the sight of God, if they were bestowed vpon the poore in almes, or in the bestowing of poore and fatherlesse maydens in mariage. For the which words the partie was both punished in this sort; and as one suspected for a Lutheran, abiured *de uehementi*.

Also at the selfe same time, and in the verie same Triumph there was a certaine poore man brought before the people, who on a time as there chanced a quarrell to arise betwixt him and a Priest of *Eciia* a citie in *Granata*, happened to say of the Priest in presence of other, that hee could not bee perswaded, that euer God would come downe into the hands of that most abominable adulterer. For the w^{ch} saying, the Ordinaries deputie had punished this poore man, howbeit the Priest held not himselfe content therewithall, but did afterwards before the Inquisitors lay blasphemie to his charge: who notwithstanding his former punishment, commanded him to be shut vp close for a yeare, and at the end thereof, caused him to be brought out before the people in their solemne Triumph without eyther cloke or cap, with a taper in his hand, hauing a barnacle clapped vpon his tongue, to reuenge the blasphemie that he had vttered, and so was abiured *de leui*.

Among the rest, there were also two brought into the stage at the same time, both young men and students: The
one:

one for writing in his tables certaine verses, the author wherof was vnknowne: which were so cunningly contrived, that they seemed to sound both wayes, eyther to the great praise or dispraise of Luther, as it pleased the reader to construe them: for the which onely cause hee endured a whole yeares imprisonment, and was afterwards brought vpon the scaffold in his hose and dublet, bare-headed with a waxe taper in his hand, and banished *Smill* and the suburbs thereof for 3. yeares space, and abiured *de leui*. The other onely for-taking a copy of those verses, liking them well for the device sake and prettie inuention, had the like iudgement, saue only that in stead of banishment, he paid 100. ducates towards the charges of the holy House.

With such examples as these be, a man might easily fill whole volumes, but that I suppose these to bee sufficient which are already reported, to occupy mens cares withal, that they may vnderstand & see a great sort of more strange parts than these, which the holy House playeth dayly, whereby appeareth most manifestly, by what spirit they are guided and gouerned in all their doings, and what their intent is, and how good their title is whereby they claime and challenge to the place it selfe the name of the holy House, to themselves the titles of holy Fathers and Patrons of the Faith: wherewith they haue bleared mens eyes hitherto: so that it is easie for euerie man to iudge whether Christian godlinesse & the true knowledge and worshiping of God, with the kingdome of Christ (the perfect comfort of all good men) be by these meanes encreased & enlarged, or rather not destroyed, scattered and subuerted: and Sathans kingdome that is built vpon lyes, wrought with craft and subtiltie, vpholden and maintained by cruelty, robberie, and murder of many good & godly men; whether I say it be not hereby more amplified & enlarged.

Certaine speciall treatises upon diuers godly Martyrs of Christ, who dying very constantly like good Christians for the profession of the Gospel, yet the Inquisitors notwithstanding deuised to defame and slander them with Apostacie and reuolting.

THe Inquisitours thinke it not sufficient to execute such by most cruell death, as contemning all their tyrannie, remaine firme and constant in the profession of the Gospel of Christ, before their faces and in open Court, but seek by all meanes possible as much as lieth in them, vtterly to extinguish in them the life of their soules, which is Christ Iesus dwelling in their hearts by faith, of whom they haue declared themselves to be faithfull Confessours as well at their death as in their life: For when they see all their policies void and to haue none effect, because Christ taketh into his mightie protection and safegard all his seruants, so that no man is able to take them out of his hands (as he saith himselfe) then deuise they meanes to rob them as much as in them lyeth of their name and renowne of constancie, by scattering abroad false tales and misreports of them after their deaths, yea sometimes ere they be dead, as they stand vpon the stage, clapping their engines vpon their tongues, because they should not contrarie them, reporting by them, that they haue forsaken their former faith, and returned to the Romish religion.

And this is a double deuice of the diuels owne brain, for two speciall considerations, which doe evidently proue that they are assisted by his wicked spirit. For hereby they doe not onely rob the Martyrs themselves of their due deserved praise for their constancie and perseuerance: but also the Church of Christ is spoiled of those examples, wherein she should otherwise reioice, in making her reckoning. Therefore sith that in diuers Acts of faith (as they tearme them) they haue dealt in this sort with diuers,

of

of whose constancie God hath many wayes assured vs : it will be expedient that vnto this former treatise I doe also adde these seuerall and particular histories , to the intent that the honour and estimation that is due to good and godly Martyrs, may be yeilded vnto them accordingly. & the Church likewise reioice as she hath good cause : lastly, that the memorie of them may be preserved and kept, both to the glorie of God , the increase of his Church, and the vtter shame and confusion of this their holy House.

Iohn Pontio de Leon.

IN the first session holden at *Siuill* against the Professours of Christian religion (whom they call Lutherans) there was brought forth in the triumph at the same time, one *Iohn Pontio de Leon*, sonne to *Rhoderico Pontio de Leon* Earle of *Balen*, borne of a noble House, and a very good gospeller, as well for his learning and knowledge , as for the practice thereof , with the continuance of many yeares , as I my selfe am able to make report for the great familiaritie and acquaintance that I had with him a long season, and therefore (if need were) could giue a true and a faithfull testimonie thereof (before God I speake it) but that all that euer knew him, or that had occasion to marke his conuersation, will with one consent (I dare say) tellise the same. Among other vertues that appeared to bee in him vnfainedly and without hypocrisie, he was singular in one thing, in that he had an exceeding loue & compassion towards his poor & needy brethre : insomuch that being left very wealtheie by his father, able to continue that port that his Ancestors kept , fell by such meanes almost into starke beggery : howbeit such as was to him neither noisome nor grieuous. Notwithstanding, diuers haue giuen their blind and foolish verdicts of him therefore, attributing that to folly & prodigalitie, which he did of a rare & singular vertue. But since he liued so well that none could iustly so much

as suspect any euill example of life to be in him, and many were in their extremities relieued by his goodnesse: besides this, accepted in so good part his poor & hard estate, as by all mens iudgements he did very patiently, and in such sort as a great deale meaner men would scarce haue taken a farre better estate than hee was in; these things must needs be euident proofes of a singular grace of God to be in him, and such a perfect kind of vertue as was void of all hypocrisie. Yet in recompence of that singular pittie & compassion which he shewed in this world towards others, he was apprehended by the Inquisitours for professing the Gospel, and after he had manfully maintained his quarrell against their malicious falsehoods during the time of his imprisonment (which was the space of two or three moneths) whether it were the very extremitie of their torments that enforced him, or their faire and flattering promises of safetie and deliuerance that allured him, but hee shrunk at the length and yeelded, where erst hee was inuincible, stooping and submitting himselfe to the obedience of the Romish Church. The first that euer enticed him so shamefully to reuolt, was one of these stinging and venemous flies whom they had cast into prison with him in matter as hath beene already declared: who being a man verie well learned, and besides that a deepe dissembler, did rather by his cunning enchantments bewitch him, than by any force of reasons disswade or seduce him. Howbeit though God suffered him so to fall for a while, that hee might somewhat vnderstand the frailtie of man, and sensibly feele it in himselfe, yet still remembring his owne word and promise, that none shall take anie of his flocke from vnder his hands, did not long time thus leaue him to himselfe, but raising him vp againe most mightily, restored vnto him the double strength that he had before. For the very night immediately before his execution hee did most manfully defend the truth against his Confessor in the hearing of diuers as well prisoners, as as-
so

so the Officers of the holy House: for at such times, their confession is not meer auricular: insomuch that being demanded by the Priest whether he would bee shruen or no, where before the time of his apprehension and imprisonment hee vsed commonly to goe to shrift, he now refused, rebuking the Priest for his labour. And being vrged with his former doings, answered, that hee did it to serue the weaknesse of his brethren, and for feare of offence to them that as yet were not proceeded so farre, and yet made his choice of his ghostly father; so as his shrift was more like a godly collation, than a popish confession: Mary now (saith he) as the case standeth there needeth no such yeelding. The next day, when sentence was pronounced vpon him, were openly read these articles among others, for the which he was chiefly and principally condemned. First that he should say, that hee from the bottome of his heart abhorred the Idolatrie that was committed in the adoration of the bread, & therefore so oft as it was his chance to meet it, being caried abroad to sick persons, hee eyther turned some other by-way, and auoided it, or else hastied so that he forewent it, because he should otherwise haue bin enforced to doe vnto it some kinde of worship or honour; and at many times chancing to bee in the high Quier, would turne his backe because hee would not behold the eleuation, and for the most part vsed to goe to the place where execution was accustomably done, (like as was Smithfield here in London) and there would walk a good sort of turnes, to the end, that by continuall meditation of the martyrdome, but specially of that faithfull and glorious confession, which the wicked of this world by force and tyranny caused the godly thereto make vnto Christ (by thus acquainting himselfe with the place) hee might be the more emboldned, looking one day to be called thither, and so should in the meane time prepare himselfe, patiently to take it when it came. Likewise, at such times as by order he should receiue his Maker (as they say) he v-

fed to remoue his household, and to send them to some other place, making them beleue at their returne that hee had so done, because they should not be offended to see him take such libertie. But the effect of his confession moreouer was this: that the iustification of a Christian man resteth only in the merits of Iesus Christ through only faith in him, and that other purgatory there was none. As for the Popes pardons and indulgences, they were but meer parchment and lead; & he very Antichrist, &c. concerning my selfe (saith he) I am not only willing, but desirous to dye & ready to suffer any other punishment for this truth which I haue confessed, esteeming of this world and the treasures thereof in none other respect, then for my necessary vses, to serue my necessity, and the rest to bestow in the maintenance and setting forward of the same doctrine which I haue of late professed: & therefore I beseech God dayly vpon my knees both for my wife and children, that they may all continue in this quarrell to the very death. Howbeit the holy House labored earnestly by all means, to deprau him, & therewithall, to depriue him of the due commendation for that notable confession made by him, spreading abroad false tales of his fall and departure from his late profession, most spitefully and maliciously. Notwithstanding I am able in few words to confute them, euen by this one argument, that in the exemplifications wch they caused to be made of such matters as were done and passed in that act or session, being not very circumspect, they haue vnawares told the plaine truth themselues going about to set out the offences & punishments of this good man, contained in these words, which are extant vnto this day: *John Pontio de Leon* was burned as an Obstinate Lutheran hereticke. The which word of it selfe, to such as doubt of the parties constancie, is occasion sufficient to suspect the Inquisitors craftie and deceitfull dealing. But as for vs, his good conuersation, whereof diuers can bear witnesse, hath credit and perswasion enough of it selfe.

John Gonsalue a Preacher.

THere was executed likewise, at the same time & Triumph, a certaine Preacher that some time had been a Priest, but at that time no great Clerke: yet afterwards a man of very godly life and conuersation, and one that became very well learned in the scriptures, whence onely hee learned true Godlinesse, giuing ouer all that Sophisticall and Dunscall diuinitie, wherein hee had spent a great deale of time very idly. In all his sermons hee bent his whole force to beat into mens mindes the true way and meanes of our Iustification to consist in Christ alone, and in stedfast faith in him, all the merits of man quite abandoned and set apart. His name was *John Gonsalue*. But of such profession, there could ensue none other effects than did. As for his confession, by the Inquisitors owne reports, it was all one with the former that *John Ponsio* made, so that it fell out accordingly, that as before times they were ioined together in familiaritie and friendship, they should also now bee linked together in like profession, and make the like ends. Howbeit the night before his death, preparing himself to dye, he suffered a great conflict with his Confessours, whom notwithstanding after much adoo on both sides, hee sent away with shame & enough. And at his departure out of the Castle *Triana*, towards the scaffold, accompanied with two of his owne sisters that went to the same feast that he did, leauing also behind him two of his brethren, whereof the one and his mother were in like case executed at the next act, yet did he shew himselfe to be of a notable courage & constancy. For at the very first step, issuing out of the castle gate and standing in the full view of all the people, which had heard him at diuers times make very many godly sermons, he began with a loud voice to recite the 106. Psal. *Deus laudem meam ne tacearis*, &c. cursing & condemning all hypocrits as the worst sort of people that were. Neither changed he

his countenance any thing at all after hee was mounted vpon the stage, albeit they had stocked his tongue; because he began somewhat to comfort one of his sisters, whom he knew to be tender of nature, exhorting her to constancie and perseuerance. Also when his sentence was in reading he gaue very good care vnto it, being nothing therewithall dismaied, eyther at the degradation, whereunto they setled themselues after their maner very solemnly, or at the putting on of such ornaments and ensignes as were appointed for him & his mates. The which things tho they seemed in the eyes of the world very odious, & much sounding to his rebuke and infamie, yet in the sight of God and his Angels, were beautifull (no doubt) and glorious. To wit: they despoiled him of those vile and wicked Massing robes, and arayed him with a Sambenite, a cope, and a paper hatte. But night drawing on, and such as should suffer being come into the place of execution, they were all commanded to say their *Credo*, the which each of them did feuerally: and when they came to that article: *I beleeme the holy Catholick Church*, they were also commanded to adde therunto the Church of Rome. But there they staid all at once. Then were the Monkes and Friers in hand with *John Gonsalues* sisters and other women then presently to be executed, that they would adde it in their belief, and in that article put in the Church of Rome. Who answered, that they would doe as *John Gonsalme* did, not because they depended vpon him, or were doubtfull eyther what to say themselues, or else what he would doe, but to the intent that his tongue might by that meanes bee loosed, that hee might declare his minde as well concerning that article, as the rest of his whole beliefe. Whereupon hauing his tongue at liberty, like a good and godly schoolmaister he comforted them, willing them to be of good cheer, & told them there was no more to be added. Immediately after this confession thus by them made, they broke their necks with a trice, ere the fire were kindled.

led; and forthwith began to noife abroad, that they had added thofe words of the Romifh Church in that article of their beliefe, accordingly as they were willed to doe, and fo departed, acknowledging and confeffing the Church of Rome to be the true and Catholick Church.

Of foure women of Siuil.

IN the congregation at *Siuil*, which the Inquifitours had wellnigh confumed by fire, among thofe that had been a long time profeflours of the truth, there were foure women moft notable and famous aboue the reft, for their good & godly conuerfation. That is to fay: *Isabella Vaenia*, *Maria Viraefia*, *Cornelia*, and one *Boborquia* youngelt of the four: for ſhe was ſcarcely 21. years of age, & yet for vertuous conuerfation comparable to her other fellowes: but in the knowledge of holy Scriptures, which ſhee had gotten by continuall reading, and ſtudying; and conference with godly and learned men (whereof there were in *Siuil* a great number at that time) ſhee became ſo ſingular, that ſhee did not onely farre excede and ſurpaſſe her fellowes, but many of our Maiſters that are taken for great learned Clerkes, whom in the time of her imprifonment ſhee draue oftentimes to the wall, by their owne confeſſion, and made them aſhamed of themſelues. But *Vaenia* the firſt woman was a Matron for maners, and her houſe a Schoole of vertue, and a place of reſort, where the congregation aſſembled to ſing Pſalms and hymnes to God both day and night. Nothing was there prophaned, nothing done of hypocrifie and diſſimulation, all was pure & perfect religion. At the laſt, the time being come that God had appointed for them, to bee made ready and ripe for him, and ſo to be both apt and able profeflors of his name and truth, the Inquifitors ſent for them, & at one draught caught theſe foure with diuers other of their neighbours. The firſt thing that occaſioned this *Boborquia* to

such earnest study of the Scriptures, was a little skill which she had in the Latin tongue, wherein it was lawfull to read the Scriptures, both as often, and as long as she listed; being restrained and forbidden, that in no case the common people should read them in their own tongue. Yea her school-maister D. *Giles*, a man whom she did specially chuse for his singular integritie of life, as well as for his excellent learning, was wont to giue this testimonie of her, that he neuer came into her companie but he learned somewhat, and so departed thence alwaies better learned than hee came. During the time of her imprisonment, the Monks and Dominicans had great disputations with her, marueiling as much at the passing excellencie of her wit in answering all their subtil and sophistical obiections, and (as it were) cutting them so quickly with the sword of Gods word, as also at the wonderfull memorie which shee had in citing the holy Scripture so readily: insomuch that after they had done disputing & reasoning with her, they gaue very good testimonies of her constancy and sober behaviour, albeit they termed it by the names of wilfulnesse and obstinacie. After they had kept her a long time in that darke dungeon, and there caused her to endure all the cruell and extream torments that might be (by meanes wherof they forced her to confesse of her owne sister, that shee was also one of the same religion: which was the occasion first of her sisters imprisonment, & so consequently of her death, being murdered most cruelly among those villains by extreame torments) they brought her forth vpon the scaffold, with diuers other godly men & women, wherof I made mention before. Howbeit she came in such sort as one making a semblance of ioy and mirth and conquest ouer the holy Inquisition, rather then otherwise. The which strange countenance of mirth, for so much as it was rare to see in her, and vnaccustomed, vttered by singing Psalmes to God, the Inquisitours of spite and malice, sought to alter into another tune, by setting a Barnacle
on

on her tongue in the way as she went, which notwithstanding ere they came to the scaffold they did vndoo againe. When they had read their sentence vpon her openly, and giuen iudgement of death, the Inquisitours asked her whether she would recant yea or no, acknowledging her heresies which heretofore shee had most willfully maintained. Whereunto she answered them roundly, that neither shee would, nor truely could confesse so much. And so from thence she passed with her other companions to the place of execution accompanied with these hypocrites, still calling vpon her and her fellowes by the way to adde the Church of Rome in the article of their creed: but shee among the rest most stoutly withstood them. Notwithstanding, the abominable villains, to the intent to blemish their good name and renoune by their most villanous trecheries, strangled them with halters, as though they had at their last houres returned to the Romish Church: in consideration whereof, the Inquisitours taking pity on them, would not suffer them (say they) to bee burned quicke. Moreouer, their tyranny did also extend to the very walles where these holy assemblies and congregations were kept. For there was speciall commaundement giuen, that the house wherein *Vaenia* dwelt, should bee razed to the earth, from the very foundation, and conuerted to a perpetuall wait ground, and in the middest of the plat an inscription to be set in marble; for the wicked and idolatrous generation, a monument of many misdeedes, but to the Godly, a perpetuall memoriall of the true seruants of God, in whom Christ did most truely and perfectly dwell.

Ferdinando à Sancto Ioanne.

THis man likewise was one of the chiefe and most worthy members of the same congregation; I meane for the true feare of God that was in him, his singular honesty, his seruent and exceeding zeale of doing good to his

his neighbours without any regard of his own commodity, not in respect of his parentage, or any curiosity about his body, or otherwise in his behaviour or speech. A young man indeede, yet for integrity of life, very notable and famous, President of the House of learning (as they terme it) and chosen therunto by the iudgements of many godly men that were first founders thereof, to instruct and teach the youth in the Colledge called the Colledge of children. In the which office after he had remained by the space of 8. yeares, to his great commendation, he was perceiued to bee a Lutheran, that is to say, a man conformed to the very paterne of true and perfect piety: wherevnto also (as his duty required) he had wrought his scholars, as much as lay in him to do in a time of so great persecution and tyranny. But his reward for his paines, if we respect mans recompencing, was much like vnto that which the common sort of thankles people yeeld a man for his good deserts: but respecting faith, such as Christ foretold his disciples that they should find among men. For, being most terribly tormented vpon the leobit or the Trough, and so shaken in euery ioynt, that when hee was taken down thence hee was not of strength able to moue any part of his body: notwithstanding those villains the tormenters tooke and drew him by the heeles in this plight all along to his prison, as it had beene a dung-facke or any carrion. The occasion why the Inquisitours dealt so extremely with him, was for answering them somewhat roundly and homely, without relenting or yeelding vnto them one iote. Howbeit, during the time of this strait imprisonment, God vsed him as a meane to comfort and erect a certaine yong man called *Morzilis*, a Monke of the cloyster of Saint *Isidore*, laid in for professing the gospel openly, who by meanes of the Inquisitours faire and flattering promises, had a little before relented and yeelded somewhat in religion. The which thing (no doubt) was the ordinance of God, that these two should be matched together

gether in one prison. For this *Ferdinando*, perceiving the yong Nouice to faint in courage, rebuked him sharply, accused him of cowardise before God, & driving him thereby to repentance, confirmed and strengthened him at the length: So that within few daies *Morxilio* prayed to come to his answer, and before the Inquisitors, then and there, solemnly renounced that recantation which he had lately made, desiring that his former confession might stand, the which hee tooke to bee very Christianlike. Yet was he strangled at the very same time, and afterward burned: marry whether he died in Gods fauour or the Inquisitors, that knoweth God alone. But to returne to *Ferdinando*. After sentence was giuen, the Inquisitours demanded of him, whether he were determined still to continue the same man, and to affirme the same heresies. Whereunto hee answered them verie roundly and bluntly (after his fashion) in the hearing of all the people, that hee had vttered nothing but the very pure and perfect Gospel, and the true belief of a Christian man, and therefore was far from accounting them heresies. Whereupon immediately they tooke away from him a crosse of wood which they had thrust betwixt his fingers & the cord that bound his hands, and therewithall clapped a Barnacle vpon his tongue, which remained there vntill the fire had consumed it, and thus was he burned quicke.

Iuliano Ferdinando.

IT is a wonderfull thing I assure you for a man to consider, that in so weariish a thing as this *Iuliano* was and so poore, that a man would think he had nothing left but skin and bone, there should be so great courage and stoutnesse of stomack: but that the holy Prophet saith, and daily experience besides confirmeth, that God hath oftentimes chosen the weaklings of the world to confound the strong and mighty. For this same *Iuliano* the little (as commonly

he was called for the smallnesse of his stature) being in Germanie without all the Inquisitours reach, and there conuersant with many learned men, among whom hee came to the knowledge of true and perfect godlines, by the assistance of the Holy Ghost, rather then by any mans perswasion or counsell, tooke in hand a very waightie and a dangerous enterprise: to wit, the transporting into Spain of two great dryfattes full of Bibles printed in the Spanish tongue; such was the seruencie of his zeale to publish and set abroad the light of the Gospel in his owne countrey. In the which attempt and enterprise, there was a great cause of feare, as if hee had vndertaken to bring in cart-loades of Scorpions or other more venomous beasts, the hypocrites had so stopped all ventes, and made a restraint in euerie port, because no maner of light or vnderstanding should by any meanes come vnto them. Notwithstanding all this, God vnder his mighty protection, and by his owne safecondukt, brought that holy burthen thither, and that which was most miraculous of all, so provided, that it was both landed and discharged within the walls of *Smill*: where were such busie searchers & catchpols prying in euery corner, that a man might with a great deale more ease haue deceiued *Argus* for all his eyes, of the Cow which hee had in charge to keepe. The which dew of Gods grace sent vnto them so seasonably, that Paradise of the Lords did most ioyfully and thankfully receiue, whereby the fruit (no doubt) grew to ripenesse, and became more plentifull against the time of haruest and reaping. For at the last this matter broke out, and came to the Inquisitours knowledge: first by meanes of a foolish fellow, more fearfull a great deale than need was, and afterwards by an vnfaithfull brother, pretending to professe the Gospel, wherein he seemed to haue profited reasonably well, but shortly after shewed himselfe to be a Iudas, and a champion for the Inquisition, cloking & colouring his malicious purpose, with that counterfait pretence of religion, &c
by

by that meanes betrayed the whole congregation. Then the Inquisitors well nosed like the diuell, and finding a little, followed on so farre, till at the length they sprung the whole couie, found the nest, tooke both young and old, and so made hauoke of all. And this was the first rouzing they had, which broke that holy heard, that was so great in number, that the hunters themselues at the first were afraid of them, and the spoile of them such afterwards, that they filled all their larders, & were enforced further to seek for other cellers to bestow them in, and to cause so many owens to be heated, that they were almost quēched with the suet of the Deare. For there were taken at *Sinill* at that one time 800. & 20. of them or thereabouts, roasted at one fire. Among the which, this *Iuliano* was one of the first that was apprehended and sent to prison, where he lay continually, solitarie and without any companie, laden with irons aboue 3. whole years. By means wherof, there were dayly, diuers and sundry sights to be seen. Howbeit the constancy of this man was so great and so wonderfull, that the tormenters themselues, were sooner wearied, than he vnpatient for all his torments; and notwithstanding his weak and wearyish bodie, yet alwayes remained of sufficient strength in minde to abide all their tyrannie, insomuch that hee neuer departed from the racke with worse cheere or lesse courage, then hee was of at his entrance: so that all their torments, all their theatnings, and all extremitie which they could doe or practise vpon him, did not make him yeeld or shrink one iote, but that returning from the racke, or rather drawne thence by other of his fellow-prisons, hee would signifie vnto them, how hee had conquered and confounded his enemies, singing on this sort: *Vencidos van los frayles, vencidos van: Corridos van los lobos: Corridos van.* As much to say in English as thus. The Monkes depart vanquished, they depart vanquished: the Wolues doe flye with shame, they flye with shame. But long before this time came, hee was much troubled in

the first dayes of hearing with the Monkes, and other such maintainers of iniquitie as they are; by whom the Inquisitours, being vtterly vnlearned themselves, vse to controule and ouertule hereticks. From whom so oft as hee returned, he delighted alwayes to sing that song, in token of triumph ouer his aduersaries. And on the great and solemne day of their Doom, being brought out of his prison into the Court of the Castle *Triana*, to be apparelled with such trinkets as are appointed for persons condemned (like as other of his companions were) the report is, that with a maruellous good courage and countenance hee began to exhort them in this wise. My brethren be of good cheere, this is the howre wherein we must be faithfull witnesses to God and his truth before men, like as it becometh the true seruants and souldiours of Christ, and within this little while wee shall haue him ready to witnesse with vs againe, and shall within few howres triumph with him in Heauen for euer. But immediately, as hee was making this good and godly exhortation, the villaines set a Barnacle on his tongue, and so hee went to his execution. Howbeit standing vpon the step whereon they that are to be executed vse to stand, being not able in words to vtter the courage & constancie of his mind in the patient sufferance of all these torméts for the Gospels sake & the profession thereof, he expressed no lesse in gestures and behaviour. First, kneeling downe, and kissing the step whereon hee stood: and afterwards being tyed to the stake, and couered vp to the head and eares with fagots, did diuers and sundry times shrink his head into the midst of them, as one most willing to receiue his death, & desirous to hasten the same, whereby, like a good souldiour of Christ, hee did very well foresee and prouide to haue his confesion notified, and the infirmitie and weaknesse of his feeble brethren, if any such there were among them, holpen and remedied, encouraging them by these signes and tokens which he gaue them, both stedfastly to stand to the truth,

truth, and lightly to esteeme of the punishment. There was also present with him at his death one *D. Ferdinando Rodriguez*, a false Apostle, whose importunity being not able any thing to remoue him from his profession, caused it to appeare in the eyes of men, so much the more glorious: who supposing that the terrors of death would somewhat haue dismaied him, obained leaue of the chiefe officer, that his tongue might be loosed, vpon hope that he would signifie his conuersion to the common people by word of mouth. Howbeit it fell out quite contrary. For immediately after that his tongue was at liberty, this *Juliano* made as plaine and solemne a protestation of his faith, as euer he did at any other time in all his life. As for his friend and acquaintance that gaue him so euil counsell, speaking flatly against his owne conscience (as he knew full well) hee gaue him such an Item, and so tooke him vp for stumbling, that the villain hauing not a word to answer him for very shame, to the end to be euen with him some other way, fell into „ this outcry & exclamation. O that Spain, the conquerer „ and dame ouer so many countries, should be thus troubled with such a caitife. Kill him, kill him. And I warrant you there were butchers enow ready to doe as hee bad them, and to giue him his deaths-wound. The rumor also was spread of this man, that he had likewise recanted during the time of his being in prison: but God be thanked it fell out in the end far otherwise.

Iohn de Leon a Monke of Saint *Isidors* cloister.

THis man at the first was but a taylor in *Mexico* that famous Citie in the West Indies, called *Nona Hispania*, & at his returne thence to *Siwill* againe, felt in his conscience (as many good men doe) a certaine feare of God, though blind and not proceeding of knowledge, whereby hee was moued to become a Monk. Yet his hap was such by Gods good meanes, who did so provide for his desperate

attempt, that he entred into Saint Ildors cloister in *Sinill*, wherein the greater part of the couent at that time was well affected in religion. But after he had been schooled there by the space of two or three yeares, and conuersant among them, hee began to bee wearie of this monkish and solitarie kinde of life, seeking meanes to forsake his order, as hee did indeede: colouring the matter with his continuall disposition to sicknesse; and yet being once out, had such a desire to talke with his former schoolmasters, that had instructed him in the true and perfect religion, that hee returned thither againe, for conference sake and for their companie. But all in vaine. For in the time of his absence, all they for whose respect hee entred into that illfaured order once againe, had left their coules, and were fled into Germanie. Whereupon hee perceiuing that there was no place of aboad for him, determined to alter his purpose so soone as he could certainly learn what was become of his old companions, and whither they were gone. But here perhaps some euill disposed persons will call him a double *Apostata* in forsaking his order twice. Marry the wiser sort will giue him double honour therefore, and account him the godlier man two to one. Therefore trudging after his fellowes, and (as it were) tracing them, he met with them at the length at *Franckford* with much ado, both for the painfulnesse of his journey & the perils of passage: & from thence went with them to *Geneua*, to meet with the rest of his acquaintance that were settled there. About the same time, by meanes of Queene Maries suddaine death, and that the crown of England descended vpon the most gracious Lady Queen Elizabeth, they of the English congregation, that by occasion of the late tyrannie were dispersed here and there in Germanie, were by Gods good grace called home againe into their owne countrey: wherupon diuers Spaniards that sojourned at *Geneua*, thinking England a meeter place for their congregation, did accompanie the Englishmen,

men, that returned homewards into England, and for their more safety diuided themselues into seuerall companies. For the Inquisitours tooke the departure of the Monkes in so euill part, as well in respect of forsaking their order, as renouncing their religion, that albeit they were but few in number, yea but a handfull (to speake of) in respect of the world, yet they determined to plague them soundly, if they could come by them: and thereupon sent out their flies to lie in wait for them euery where as they should passe, specially at Colyne, Franckford, Antwerpe, & all the high waies that lay from Geneua that way: & in like case all the waies on the other side from Geneua to Millayne. The charges whereof were allowed out of the kinges treasury largely enough, both of the kinges owne liberality, and of the desire which the Inquisitours had to catch them. And God knowes much a do there was, sparing neither for labor nor cost to finde halfe a dozen dogges to do this feat, and to hunt them out: besides other great priuiledges and immunities that were promised to such as would vndertake to bring them againe. A strange thing to consider, how the Inquisitours detest and abhorre the light of the Gospell, that they persecute it to the very death. This fellow therefore had gotten him a companion, one *Iohn Ferdinando of Valladolid*, a very godly man, & purposing to passe together into England thorough Germany, were laid for at Argentyne, by meanes whereof they were dogged, and taken in a certaine port in Zealand, as they were taking ship to crosse ouer into England. And being apprehended, this *Iohn de Leon* took the arrest with so good a courage, that he neuer changed countenance at it, but so soone as the messengers had said that their errant was to him, hee made them answer straight way. Wel (quoth he) let vs go in Gods name, for hee (no doubt) will be with vs. Whereupon they were both brought back into the towne, and there racked most pitifully, to the entent to make them confesse of their other companions; and within a few daies after were shipped.

ped and carried into Spaine: each of them, during the time that they were in the ship, hauing a certaine Iron chaine wrought like a net, that couered both head and face, with- in the which there was also another engine of iron, made like to a mans tongue, w^{ch} being thrust into their mouthees tooke away the vse of their tongues. And in these continuall paines and torments, besides other gins and fetters of iron wherewith they were bound both hand and foot, they were brought into Spaine, and there deliuered into the Inquisitours prisons: *Iohn de Leon* to the Inquisitours prison at *Simill*, and his fellow to *Valladolid*, where hee was afterwards in defence of Gods quarrell executed by fire quick: as was also one Doctour *Cacalia* a companion of his, but a little before him, whose brother or sisters daughter this man had married. Howbeit *Iohn de Leon* remained a great while in prison, where he tasted the Inquisitors tyrannie, suffering both hunger and cold, as also endured all their torments each after the other: and at the last was brought forth in their solemne shew, arayed in like sort as the other that had continued & perseuered as he had done. It was a pitifull thing to behold, and (no doubt) would haue made many a man afraid to see so griezly a sight, and such a ghost as hee was: his face so ouergrowne with haire, his bodie so leane as any rake, hauing nothing left to couer his bones saue onely the very skin; and to the increase of his paine, their Barnacle was set vpon his tongue, that it was loathsome to see the long streames of steame come out of his stomack, & hang roping from his mouth to the ground, as hee stood ypright. But when sentence of death was pronounced vpon him, hauing then his tongue set at libertie, to the intent that he might abiure & recant (as they supposed hee would haue done) hee made such a confession with such a countenance, so quietly, without any apparant motion or affection; though in few words, yet so effectually, as if he had been in his best estate and most libertie that euer hee was in. At the very last
howe

howre of his death, there was assigned vnto him a certain Monke to dispute with him, one of the same cloyster that he himselfe had once been on, and whose nouice hee was the first yeare after that hee entred that vnlucky order, that hee might record vnto him the principles of his old poperie and superstition. Howbeit the more meanes that they vsed to assault him withall, the stronger he grew and the more able to resist them: for Christ (doubtlesse) like a good captaine defended his souldiour. In the end, he was executed as cruelly, as in his lifetime before hee had beene tormented miserably, but with as quiet and patient minde as might be. For so it was alwaies likely that so good a man as he, should make so good an end.

Francisca Chauesia.

TOwards the furnishing of the same shew, there was also one *Francisca Chauesia*, a modest Virgine and one of a perfect profession, a Nunne of the cloyster of Saint Elizabeth. A wonderfull thing to consider how the perfect knowledge of Christ could come to her through such Iron doores and gates, notwithstanding all the froward superstition wherein shee was almost drowned. But the election of God in his Son Christ is a matter of such force and efficacie, that nothing can withstand it at the time appointed. Besides this, her happe was so good otherwise, to haue vnto her school-maister one D. *Aegidio*, of whom we haue to speake hereafter. Truly the shining light of Gods Gospel could not long time be hid vnder that bushel, but when the time was come, it would appeare and shine to the ioy & comfort of the whole Church of God, and to the abolishing of darknesse and iniquitie. Well, the conclusion was, that coming before the Inquisitours, and entreated as others had been before her, at the length shee was brought out vnto the stage or scaffold: where shee (albeit that in all her

life time shee had had no great conference with men) yet many times by her manlike answers, did put the Inquisitors to a foule foile: and did moreouer, not only most constantly affirme the truth, but also most sharply rebuked those good Fathers, calling them dumbe Dogs and the generation of Vipers. But of all the rest, the small regard which shee had either of death or the paines thereof, and specially the chearefull countenance which shee kept still euen to the very fire, was most worthy the sight of all that beheld it.

Christophoro Losada a Philition.

THis man in like case was scholler to D. *Aegidio*, taught & trained vp by him in the principles of true religion. Among whose other good gifts & blessings of God, wherewithall hee was indued, this one thing was in him most worthy of admiration, that whomsoever hee took in hand to teach and instruct in vertue and godlines, he did therewithall kindle as it were a certaine seruent zeale in their harts, whereby they were enflamed to all the exercises of loue and charity both inwardly and outwardly; and besides this, maruellously animated and encouraged to patience at the very houre of their deaths. Whereby hee gaue an euident testimony to such as were enlightned with Gods spirite, that Christ was alwaies present with him to make perfect his ministry, writing with his holy Spirite in their harts inwardly the same in effect that he in words pronounced outwardly. But besides the good hap that this man had to light vpon so good a schoolemaster, it was also his chaunce to meete with no worse a father in law, a man so zealous and well affected in Gods religion, that this *Losada* being a suter to his daughter, although hee were a faire conditioned man, very well learned, and better seene in his faculty then a great sort of practisers bee, yet would hee not graunt vnto him his good will for hauing his daughter to wife, till hee were for a while become scholler to Doctor *Aegidio*, and learned of him some godly and vertuous instructions. A very hard condition surely for

for a learned man, and one that thought himselfe sufficiently cathechised, to submit himselfe to another mans instruction, but specially to D. *Aegidius*, that was commonly suspected in religion at that time. Howbeit at the length he condescended thereunto, whether for vertues sake, as desirous of better instruction, or for his wiues, I knowe not. But howsoever it were, or in what respect so euer hee did it at the first, he applied it so earnestly, that notwithstanding he lost his maister ere he could well haue spared him, yet after his maisters death he declared how much he had profited vnder him: in so much that as well for his singular learning and skill in Scripture, as for his vertuous and godly conuersation, he was thought the happiest and worthiest person to bee Superintendent ouer the whole congregation, which was great in number, though here and there dispersed in corners. As indeede he tooke it vpon him, and did very wel discharge the office of a preacher among them, so far as hee might in such aduersity. Afterwards by meanes of those bookes of *Iuliano pardo*, hee was apprehended by the Inquisitours (being a thing almost impossible that such a faithfull pastour should hide himselfe when his flocke was dispersed) before whom hee made a plaine protestation of his faith, for the which hee endured, first, hard and sharp imprisonment with most cruell torments, and the open infamie of their solemn shew, and lastly was committed to the fire. Where he, standing at the stake, disputed very notably of true religion against those importunate hypocrites, who vpon a false perswasion that they had to conuert him, gaue him the liberty of his tongue, to the intent he might haue answered their expectation. And whereas they of policy fell out of their Spanish into Latine, because the common people should not vnderstand them, *Losada* also (not greatly marking their meaning herein) began to talk in Latin so copiously and eloquently, that it was a strange thing to heare a man almost dead to this world, to haue his wits so fresh

and his tongue so ready, as euer they were at any time in all his life.

Christophoro Arelliano.

C*hris*tophoro *Arelliano*, a Monke of the cloyster of Saint Isidore in *Simill*, was by the confession of the Inquisitioners themselues simply the best learned of all that came before them, and was betraied by his owne friends, such I meane, as had receiued a great deale more commoditie and honour by him, then euer they had done by any, yet by their meanes was brought within the Inquisition. The cause why he was so highly esteemed & accompted of for learning, was because of his great reading and study in the schoole-doctours, as they tearme them. That is to say, *Aquinas*, *Scotus*, *Lombardus*, and such like, that whatsoever had escaped them in all their workes, making for the maintenance of the truth, with a very good iudgement and a passing memorie, next after the scriptures, and the sounder sort of the fathers and doctours of the Church, hee did both readily vouch, and applied them to his purpose very directly, and so brought to passe, that all his aduersaries, with whom the authoritie of such trifling writers weigh more then the holy Scriptures of God, were confounded with their owne doctours. Notwithstanding all this, hee was condemned to the fire. For with these maine tyrants fire and fagots is above learning and truth, and able to controll & ouerrule them both. But ere he came so far, he was first brought solemnly, & set vpon the scaffold to haue sentence pronounced vpon him, where there was a shamefull matter most impudently laied to his charge; That hee should affirm, that the blessed and pure virgin Mary, the mother of Christ, was no more a maid then hee himselfe was. A seemly speech for these good Fathers to publish and proclaime in such an open audience, if it had beene so that any were so beastly or so wicked to say it. Yet such meanes they vse to bring them into hatred among the

com-

common people, whom they know many men to haue good opinion and estimation of for their singular and approued vertue. Howbeit when *Arelliano* heard that horrible blasphemie, hauing the vse of his tongue (as GOD would haue it) he cried out in the hearing of all the people, that it was a most impudent and slanderous lie, saying, that as well at this present, as also at all other times heretofore, hee did euer firmly hold, and beleue the contrary, being thereunto perswaded by diuers and sundry places of Scripture, which hee could presently alledge if neede were. Also for a further vexation, there stood of purpose one of the Monkes of the same house, that had beene his greatest enemy, laughing and reioycing at his misery, thinking it, belike, not sufficient to cause so godly a man, so excellently well learned, and a very innocent besides, to be brought into so pitifull a case, but to amend the matter withall, seemed to triumph ouer him in this extremity. The suddaine sight whereof did somewhat moue this good man: howbeit like a good christian hee put it vp quietly, and pacified himselfe, giuing a good example of patience to all that beheld it. Finally, standing at the very stake, he comforted and encouraged a certalne monke of the same house called *Iohn Chrysostome*, that sometime had beene his scholler, and now become his fellow, and so partaker as well of his death as his doctrine. But forasmuch as I certainly know not the very true cause why this Monke was executed, I haue therefore not annexed him here vnto the rest. Yet thus much I can truely say of him: A preacher he was, both reasonably well learned and of good conuersation and liuing, for any thing that euer was objected to the contrary. And therefore those hogs that minded nothing but their bellies, did not greatly like of him.

Garças Arias commonly called *Seignior Blanco*.

THe wonderfull providence of God toward his elect, which contrary to common course doth mightily saue & defend many that deeply were drowned, and lay a

long

long season souled in superstition and blindnesse, fanfying it of will, and withstanding the known truth against their owne consciences (w^{ch} sin the holy Scriptures call the sin against the holy Ghost, declaring vnto vs, that the prayers of the congregation shall not auaille such persons as are spotted therewith) this prouidence, I say, did most maruelously appear by this one mans example to be of such force, that the deeper that men are drowned in desperation, the higher it afterwards aduanceth them in honour. This *Arius*, whom they commonly called *Seignior Blanco*, because of his white haire and faire skin, had a very sharp wit, and for his time was well studied in diuinity: marry, therewithall somewhat crafty and subtile with a little spice of inconstancy: which vices also hee did so couer with a counterfeit cloke of religion, that he was able to deceiue him that thought himselfe the wisest man, yea, and did deceiue a great sort indeed. It hapned in this time that there were two sorts of Preachers in *Simill*, and both of them had a great number of auditours disposed to heare each part, as they best fancied the one or the other. The one of them concerning doctrin & precepts, came nigher to the disciplin of *Epictetus* the Stoick, than to the rule of holy Scripture. But herein they were inferiour to *Epictetus*, that all his sayings and doings were one, but in these there was some ods: for they neuer ceased calling and crying vpon them, to moue them to often fasting, to mortification, to denying of themselves, to continue in prayer at all times, lowly to thinke of themselves, which they called humilitie, and to shew the same as well in apparell, countenance, behaviour and speech, as in all the rest of their life. But if you had stripped these fellows out of their side coats, Wel, I will not say all, but ye should wel haue perceiued them to be men. In sum, all their religion both top & taile (as they say) rested in works and outward exercises of the bodie, quite contrary to the other sect, and therefore they would seem to be doers in any case. Wherupon they left the true exercises

exercises of a Christian man, I meane iustice, mercy, and faith, the only meanes to attaine true righteousness, and ranneby heapes to Masses, to hallowed places, to shrift (as they call it) & many other such like toys, which the scripture calleth spiders webs that will neuer proue good cloth, hoping by these & such like meanes to be purged and cleansed from their sinnes. Moreouer they vrged pouerty, with sole and single life, euen vnto such as were already coupled in matrimony, but especially the vow of obedience, as do the foolish friers, to the intent to get them auditours. And this (say they) is the true denying of our selues, and therefore extolled it as much as the obedience that is due to God himselfe. Further, to the entent to keepe them in blindness and ignorance (till they dissuaded men from the reading of books written of diuinity; specially from *Erasmus* works, by the which they should learne nothing but a little pride in their owne knowledge, referring them rather to *Hemricus Herpius*, and *Bonauentures* works, the *A. B. C.* and the *scaling of mount Sion*, and such others, wherein they should learne humility and obedience towards all, but specially towards their elders and superiours. Among others they also cited vnto them *Masius*, *Canallius*, *Guerra*, *Petrus Cordubensis*, and many other moe then I can well call to mind: For whom perhaps it had beene farre better neuer to haue beene borne, then to leaue such monuments behind them. Of the which sort of preachers there were diuers, I confesse, in some respects very honest and godly men, but yet none, that vnderstanding the iuggling and treacheries of their maisters, would forsake them, and take a better way. For sundry of them by their vnreasonable kind of fasting, and their curious searching of high and secret mysteries of diuinity, fell into a phrensie, or else proceeding in their foolish enterprise, grew every day worse & worse, that is to say, of honest men, became very wicked, Pharises, enemies and crucifiers of Christ, and in the end twise so euill as were their maisters whom they followed.

The

The other sort did deale more sincerely with the holy Scriptures, declaring out of them what was true righteousness and perfect godlinesse: by meanes whereof they brought to passe, that that Citie bare the name aboue all other in Spain for their iust and true dealing, by the space of a dozen yeares together, so that it appeared that they had fruitfully and effectually heard that peece of Scripture that treateth of true and perfect righteousness. For hereupon came all that plentiful harvest that hath been inning 8. or 10. yeares, of those good seedes of the Gospel, which then were by them so painfully sowed. The brightness whereof, according to the nature of light, did so plainly discover all that counterfeit holiness, and pharisaicall deuotion, that it could not be but that needs there must ensue thereafter, first hatred and then persecution. The chief, labourers in this harvest, were *Constantino*, *Aegidio* and *Varquie*, Doctors all, and men both sober, wise, and learned: whose trauailes in setting forward the Gospel in so great mists of ignorance, and the worthie ends which they made at their departures out of this life, as they be worthie of eternall memorie, so will wee shield them that they shall not be forgotten. But yet of all the other aduersaries vnto the truth, this *Arias* was most spitefull, and more malicious than any of the rest (perhaps because the other erred of simple ignorance, but he contrary to his owne conscience kicked against the knowne truth) for that the other had been more generally receiued, was more slightly in shew, and more beneficiall to them that followed after it. Howbeit he would not gloze so openly as other of the same sort would, for feare of discrediting himselfe with diuers men of good reputation, and well affected in religion, with whom he was grown into some fauour & good opinion, by reason of that vertuous and godly disposition, which they saw in him in apparance: but in such sort behaued himselfe, and so cunningly conueyed his matters, that though such as had tryed him knew what was in him,

yet

yet others tooke him for a deare friend of theirs, and esteemed of him as if he had bin their kinsman or brother. But as touching his subtilties and dissimulation, he shewed it most at one time specially aboue all others, at what time complaint was made to the Inquisitours by a sort of hypocrites, persecutors of the truth, of one *Gregorio Ruizio*, a man (as the report went of him) very well learned, for a certaine thing vttered by him openly in a diuinitie lecture in the Cathedrall Church of *Seuill*, tending towards the controuerxies in religion, and concerning specially a mans iustification. For where the Inquisitors had assigned him a day of hearing, two dayes before the day of his appearance, it was his chance to meere with this maister *Arias*; with whom hee had some acquaintance, by reason that they professed one kinde of studie, but chiefly for the report of vertue that was spoken of him, though vnworthily. Whereupon, amongst others that were assigned, this *Arias* also was charged to be there at that day, and to prepare himself to dispute against *Ruizio*: who like a crafty Apostle so vndermined this *Ruizio*, that he gat out of him all the reasons and arguments which he had deuised against the day of disputation for the maintenance of his side. For *Ruizio* (God knows) taking no great heed therof, nor suspecting in him any such trechery, more than he did his ghostly father, communicated the same vnto him. Which after *Arias* had obtained, he gaue him a friendly farwell, and so left him. At the day of disputation, when both parts were assembled, this *Arias* was also present, & ioined himself to the other side that were aduersaries to *Ruizio*. The which when *Ruizio* beheld, he was somewhat astonied therewithall, and perceiued at the length his *Legerdemane*, seeing him so readily cut off his arguments, which hee had made him priuie vnto two dayes before, and to answer them so fully and exactly, that hee had nothing to repleie againe: whereupon the silly soule being thus circumvented, and spoiled of all his weapons, yeelded himselfe,

Y

leauing

leaving to *Arias* the honour of the field, which hee most like a Iudas had gotten by treason and treachery. The like honest part also for all the world he plaid with *D. Aegidie*. For whereas hee meaning nothing but well (as the most constant bruit is) had referred the matter concerning the opinion of his knowledge and learning to this mans iudgement, because he knew him to be as able to iudge as a great sort of others, he gaue such a verdict, as it had been somewhat reasonable for him to haue giuen in a matter of vntruth. Notwithstanding he was the first in all Saint Ildors house in *Sinill*, that started out of that dead sleep of superstition and ignorance, wherein they were all dead and drowned; and by meanes of a few sparkes which this man had set on fire, a great part of the house beganne to shake off their drowlinesse, and to see a glimmering of the truth as farre off appeare like the dawning of the day, and to desire that the vaile might bee drawne, to the end that they might the more easily see the shining beames of true religion. For the whole scope of all his sermons, for the which there was a space appointed, as it tell out most conueniently, sometime by night, from two of the clocke in the morning, till foure, was wholly to ouerthrow all their profession: howbeit not openly, but couertly and as it were as farre off. First, hee taught them that singing and saying of their prayers all the day and night, was no seruice, nor praier vnto God: that the exercises of a true Christian man were other then the common people took them to bee: that the holy Scriptures were to bee reade and studied with diligence, whence alone the true knowledge and seruice of God and of his holy will, of true religion, and such as was most allowable in his sight, was to bee had and learned: to the obtaining whereof, we must (quoth he) vse praier as a mean, proceeding as well of the sense and feeling of our owne infirmities and necessities, as grounded vpon perfect trust & confidence in God. Thus, by laying these and such like foundations of Christian religion,

ligion, he made them to loath that stale stufte of their old & forworn religion, & wrought in them an earnest desire of the better, but specially moued thē to the study of holy Scriptures. Moreouer, besides his sermons hee read dayly a lecture vpon Salomons prouerbs very learnedly, & made application thereof with good iudgement and discretion, and had priuate and familiar conference with diuers, such as he was dayly conuersant withall, and vsed to accompany, onely to the same end and purpose. And for this one thing his hap was alwaies very good, to haue such scholars as were tractable and soone wrought, and (which was wonderfull to consider) such as were not greatly wedded to their monkish superstitions though they were vowed: whereby he had lesse to doe with them, and might with more ease giue the assault, and in short time batter downe this forced rampire of superstition, with the perfect shot of Gods word. Howbeit his head was so full of toyes and new deuices, that after all these wholesome preparatiues, wherewith he had so wrought in them, that the rest of their superstitious dregs might more comodiously be expelled, & that they were halfe wonne to his doctrine, he made them fall to vnseasonable fastings and watchings before the Sacrament, whence they should looke for I know not what inspirations: hee caused them to remoue all their stufte, bookes and beds, out of their celles, and to lye vpon the bare earth, or else to sleep standing, to weare a hairecloth in stead of their shirts, and a hoope of Iron next vnto their skin, with a number of such toyes moe, as though those stinking weeds would not haue taken root fast enough of themselves, except the earth had first been eared vp with the coulter of Gods word, as was before declared. For after hee had weeded the old superstition, he did nothing else but sow a like seede againe, more corrupt and perillous than the other that grew before. By meanes whereof manie of his auditours got such good as is like to ensue of so dangerous a doctrine. Insomuch that ma-

many of them fell stark mad : some so consumed with melancholy, that they were halfe frantick : some caught vncurable diseases and paines in the head, and became almost brainlesse, that they were not able to serue any turne thereafter : but they that had stronger bodies, and better stomackes to beare it out withall, had such a pharisaicall pride and glory in themselves by meanes of that vaine perswasion of holinesse and perfectnesse, that no wise man will account them in much better case than other of their fellowes. And yet perhaps were *Arias* excusable herein from this so grievous guilt, either for want of better knowledge, or by destiny if it were so, first to take vpon him that office, & then so meanly to execute it, but that I am right wel assured that his conscience did condemn all the trash, w^{ch} he had planted in place of truth. For at the very same time being among his companions, would take pleasure in remembring the folly of such men, that were so forward to run any way that he would prescribe and appoint them. Notwithstanding such is the force and might of Gods election, that these few good seedes sowne among those fitches, fructified in the end to the great encrease of godlines maruellously. Insomuch, that diuers and sundry of them, hauing their consciences cleared & purged of their old hypocritie, and scarcely well staied or quieted with these new deuices, sought further by occasion hereof, for some better instructions, and vnawares hapned vpon the other sort of Preachers, that taught the truth with more sinceritie. Of whom (after they had entred some acquaintance with them) they learned the principles of pure and perfect religion ; leauing by little and little that euill opinion which they had generally conceiued against the Lutherans. Afterwards, being perswaded that they could by no meanes attaine the perfect knowledge of the truth, except they would sometime peruse their writings, God did likewise maruellously prouide for them herein, that they had not onely such bookes brought vnto them by a
miraculous

miraculous means, as they had a long time desired, even at such time as they securely slept and sought for no such things: but also all other sorts of books that were extant at that time, either in *Genewa*, or any part of *Germany*: so that hauing such store both of bookes and maisters to instruct them, they began to nosell their whole couent, insomuch that where at the first there were onely two that durst giue the attempt in so dangerous an enterprise, there were very few in the whole cloyster (which at that time was very well furnished) but they had some taste of true religion & godlinesse thereby, and none repined against it. Their time that erst was spent in mumbling their mattens and prime, was now bestowed vpon lectures of diuinity: their dirges eyther cut off altogether, or curtalled very short: their charters of pardons granted by Popes in ancient time whereunto all that crue leaned before, was now accounted for stale stufte. As for images, they had a small deale of worship done vnto them, or none at all. Vaine fasting was turned into seemely sobrietie: neyther was anie taught to bee monkish, but to bee sincerely and truly religious, nor anie mention made of proceeding in their former fashions, but much talke rather in derision thereof, and to haue them abolished. Neyther did they put this light vnder a bushell, imprisoning it within their owne walles, but sent it abroad into the Citie, and the townes and villages adioining, as well by publishing of bookes, as by other priuate conference. Then all things being brought to so good passe, that nothing was left in vie saue ouely their stout Idoll of their masse, and their monkish profession that rested in their coule and their crowne, which could neyther with good conscience bee longer suffred, nor attempted without present perill, and yet no great good like to ensue thereof; they beganne to deuise first, and afterwards determined with themselues, to forsake their nest, and to flye into *Germanie*, where they might liue with a great deale more safetie of

their liues and freedome of their consciences. A very bold enterprise (doubtlesse) and as some thought both rash and desperate. For neither was there any great possibilitie or likelihood, that not one or two, but so many at once, and such as were not onely the soueraignes of the whole house and fellowship, but famous ouer the whole citie for their excellent learning, should forsake such a cloister as the like was not in all the territory of *Granata*, leauing it in a maner desolate, and escape in safety from the furthest part of Spaine into Germanie. And if they should steale away in seuerall companies and at sundry times, then were they like to be in euill case that should tarry hindmost. For the Inquisitors that had been quiet a great while, hauing intelligence hereof by some cankred knaue or other, would bestirre themselues of all hands. Therefore they concluded briefly, that either all which were priuie to this counsell, must depart speedily together, or else looke to be apprehended shortly after. But God seeing them in this distresse, shewed them a meanes, how vnder an honest pretence a dozen of them might take occasion to depart within one moneth, and each betake himselfe a seuerall way towards *Genena*, where they determined to make their aboad, & purposed to meet all together within one twelue moneth: as for the rest being as yet but young nonices in religion, which remained behind because they did not greatly like of going away, they within a while after aboad the brunt of the hurly-burly when it came. For at the very same time there were three burned out of that cloister, and diuers of the rest diuersly punished. Insomuch, that from that day till this, there was neuer any examination of matters touching faith in *Sinill*, but that house hath alwaies made out a man, or two. And very likely it is, that the truth sown and planted there, hath taken so deep root, that it sticketh to the hard stone walls, so that whilest any one stone standeth vpon another, it will yearely yeeld them one or two Lutherans.

I haue

I haue by occasion entred into this discourse somewhat largely, partly in respect of Christ's Church, towards the which I should scarce behaue my selfe vprightly, if I should rob these men of their renowne due vnto them, in regard of the ouerthrow which they haue giuen to Idolatry and superstition, behauing themselves as couragiously as they aduentured dangerously, preferring vertue and godlinesse before authoritie and power, voluntarily refusing their present estates wherein they liued with some worship and in much pleasure, and instead thereof contenting themselves to be poor and disdained, banished from their owne countrey, to suffer shame and ignominy: finally, to be euery howe in danger of their liues, which they led notwithstanding in very great misery. Of the which good and prosperous successe, a great part next vnto God wee doe owe vnto this *Arias*, of whom our purpose is presently to entreat, forasmuch as all this great fire, that hath enflamed to Gods glory, not onely that house, but diuers places in the citie abroad, besides a number of other without the citie which we meane not to touch, bred of those few sparks which this man kindled at the first: who by reason of his vnconstant and fickle nature, being halfe suspected of his friends, and hated of strangers, was diuers and sundry times complained vpon to the Inquisitors, conuented before them, answered the matter, and so discharged. At the last it came to passe, in that troublesome time wherein euery man almost was apprehended for religion, that *Arias* also went to the pot with his fellowes indeed, though hee had diuers times shifted it off before. The which end was foretold him two or three yeares before by *Constantino*, and that with a vehement affirmation, on a time when *Constantino* bad this *Arias* to his house to dinner, where were present at the same time *Aegidio* and *Varquio*, to the intent to take him vp somewhat roundly for his halting, forasmuch as gentle admonitions vsed before would nothing preuaile. But in proceesse of talke when they were rebuking

buking him most earnestly, he start out in a brauery and said, that he feared greatly lest hee should shortly see Bulles set forth in open shew, prophesying somewhat plainly of the Inquisitours Theatre. Whereunto *Constantine* made him this answer: Behold *Arias*, before God I tell it thee, that thou shalt not sit mounted aloft, as thou supposest to see and behold other, but shalt stand below, and bee condemned thy selfe. As indeed it came to passe by Gods secreet and diuine providence, that notwithstanding he had been in time before a faithlesse fellow, yet his last apprehension turned not to his vndoing, but wrought in him effectually, and contrary to hope brought forth in him the fruites of of true repentance. For hee did so earnestly and deepely lament and bewaile his former estate, that whereas before time, he had been as fearfull as euer was Hare of Hounds, or Ape of whip, now being vpon the racke with a maruelous constancy (which argued in him a wonderfull exchange) hee withstood the enemies of Gods truth, and took vp the Inquisitors sharply, that sat in their seats of maiestie like Demigods, saying that they were meeter to drine packs, & that such an office were more fit for them, than to sit where they doe in seat of iudgement, and take vpon them the determination of causes in religion, wherein they were as blind & yet as bold as Bayard; declaring moreouer vnto them, that for his own part he was heartily sorry, and did most earnestly repent him, and would doe while he had a day to liue, for that hee had wittingly and willingly in their presence impugned the truth against the godly defendants of the same, whereof hee himselfe was now become a defender. Many other sharp rebukes, so oft as he came to his answer, the Inquisitours receiued at his hands. But in the end hee was brought forth after their guise and accustomed maner of pomp, arayed with all their robes, honorable (no doubt) in the sight of God, though in mans iudgement reproachfull and ignominious: a man, to bee reuerenced for his age, but specially for the hartie repentance

tance of his former life, & for that notable confession of the truth which he made, leaning vpon his staffe: & so departing from the stage to the stake with a merry and cheerfull countenance, he made satisfaction to the Church of God by this notable example of repentance at his death, for all the mischief that he had done thereto by his vnfaithfull and hypocriticall dealing in the rest of his life time before. O man most happy of all other, worthy to be shrined, and to haue a seuerall place among the chiefe champions of Gods truth heer in this world, that hast forsaken the greatest mischief and folly, and returned to make the like protestation of Gods truth that other martyrs and confessors haue done before: hee: Paul, that chosen and elect vessell of God, placeth himselfe among the first sort of sinners, because he had bin a persecuter of the Church of God, tho of a good zeale, yet not grounded vpon knowledge. In what place then or degree shall we set this *Arius* of ours among the sinfull sort, who wittingly and willingly, secretly not openly, behaued himselfe like an enemy, and persecuted the same? Paul referreth it to the secret purpose of almighty God, that he might obtain the more mercy, whereof he had made himselfe vnworthy so many wayes, saying it was to this end, that Christ in him might powre out all the abundance of his mercie and graces, for an example to all them that should truely beleue in him. How much then and how plentifully hath Christ opened his coffers, and bestowed his mercies (the treasures of his goodnesse) vpon this new Paul, if we may so tearm him? How sure and certaine a token doth hee giue hereby, of his exceeding great mercie, grace, and loue towards all sinners? Therefore by this one example, this lesson may we learne, as by the true mirrour of Gods goodnesse, to keepe our selues from rash iudgements and speeches towards such as wee see in the most desperate estate that can bee, forasmuch as wee cannot certainly tell what God hath determined concerning them, but ought rather to follow

1. Tim. 1.

*D. Iohn Aegidio a Canon and Preacher in the
Cathedrall Church in Siuill.*

THis Doctour *Aegidio*, albeit he was a man both apt to attaine learning and painfull besides, yet hauing bestowed his time in vnprofitable studies, notwithstanding that he had runne his full race, and attained the highest degrees in Schooles, and professed diuinitie a long time, (such was the state of learning in those dayes) that he had scarcely his Latin tongue. Besides this his small skill either in the tongues or in any other good learning, he was a wicked contemner and blasphemer against the holy Scriptures: Yea I haue heard himself bewaile the euill successe of learning & studie in his time, & the ignorance of that age, confessing it to be such, that whosoever had any wayes medled with the holy Scriptures in the Vniuersitie of *Alcala*, where he himselfe studied, was so farre off from being accounted of among the learned, that many would scornfully and in great derision tearm him a good *Bibler*, preferring *Lombardus*, *Scotus*, *Gregorius*, *Arithmeticus*, and such other Dunses, before the expresse word of God, for profoundesse of wisdom or deep diuinitie. Afterwards being publike Reader of diuinitie at *Signenca*, he was sent for to *Siuill*, by one *Alexander* that was his predecessor there, to the intent he might be their Preacher in the Cathedrall Church in *Siuill*: where he was so highly commended, both for his vertue and learning, that he was Subdeane of the Church, contrary to their orders, hauing neuer bene examined by the Doctours, as the custome is. And truly for such school-diuitie, as was generally and vniuersally receiued all Christendome ouer, he was very famous, and of great credite, marry, hee neuer attempted to preach openly, nor had once opened the Bible, to read or study the Scriptures. And therefore the very first time that he came
into

into the Pulpit, contrary to all mens expectations, he was found altogether so vnfit for such a function, that he began to be greatly out of conceit with himselfe, and to grow in contempt of others: by the daily encrease whereof on both parts, they fell so to repent them, the one for admitting him so vnaduisedly, the other for taking vpon him that office so arrogantly, being vnable to discharge it, that both they minded to remoue him, and he himselfe determined to leaue them. But in proceesse of time, after hee had thus passed the pikes by the space of a yeare or two, it was his chance to meet with one that gaue him such instructions (or rather it was the ordinance of God, that prouided so well, both for him & for the whole citie) that within few howres conference, he learned by that parties meanes the readie way for a Preacher to trauaile in, and what the office and dutie of a Preacher was: to the obtaining whereof it was told him, that he must vse other meanes, other bookes, and other maisters, then hitherto he had done. Whereat D. *Aegidio* was somewhat astonied at the first, hearing him make such a sermon vnto him, but especially maruelled to see his boldnesse, that being but a plaine fellow, and as a man would say a very Russet-coat, besides that, one taken not to be very wel in his wits, would presume so boldly to teach such a Doctour as hee was, being neither familiarly acquainted with him, nor knowing him to his thinking. Yet D. *Aegidio* being of a gentle disposition by nature, and hearing him discourse so largely of the dutie of a Preacher, wherein hee acknowledged his owne infirmitie, did the more easily bridle himselfe, and gaue him the hearing quietly. The force of whose perswasions (being a man indued with Gods spirit) was so great, that from that day forward D. *Aegidio* was quite altered and become a new man, thinking all his former life and labour euill spent, and therefore beganne anew to tread another path which should lead him vnto perfect wisdome and learning, whereof as then hee knew

not one step. Furthermore, perceiuing his counsellor to stand so long vpon that point which concerned the dutie of a good Preacher, he took it to be a sufficient calling for him to that vocation, whereof he knew he should neither reap commoditie nor estimation in this world. Perhaps many will maruell to hear the party named that was the occasion of so suddaine a change and alteration of such a man in so short space, taking vpon him to teach him the true way to perfect wisdom. Truly I must needs disclose it, to the end that the wonderful mysteries of Gods election may be manifested and reuerenced, who by the foolish of this world confoundeth the wisdom of man. His name was *Roderico Valerio*, man long ago condemned at *Sinill* by the Inquisitors for a false Apostle, a counterfeit Prophet, and a wicked deceiuer of the people, and therevpon banished, and in his exile suffered for the profession of the truth. Whose wonderfull kind of calling to the true knowledge of Christ, since I am occasioned to make mention of the person, it shall neither be greatly impertinent briefly to speak of, nor tedious to such as be godly disposed. This *Valerio* (a Citizen of *Nebrissa*, a famous towne as any is in all the precinct of *Granata*, both for the antiquitie thereof, and chiefly for the fame of one *Antonio de Nebrissa* a notable Clerke as any was, and one that first restored the puritie of the Latin tongue in Spaine in these our dayes) was descended of a good house, and of sufficient abilitie to maintaine the worship thereof: howbeit he employed his wealth, not to vertue, but as commonly such men of abilitie doe, which think all their honor to consist in the maintenance of a good stable, & the furniture thereof, in games, in costly and excessiue apparell, in hunting, & other such like pastimes and exercises. For in all these qualities he was singular aboue all the yong gentlemen of the whole citie: insomuch that hee sought not only to match such as were his equals in degree and abilitie, but also to exceede them far. In the midst of these vain phantasies,

sies, a certaine motion came into his mind (by what occasion, or through whose perswasion, or otherwise by what meanes, God knoweth) but he suddenly left all his old delights, contemning the speech of the people (which was a hard thing for a man to doe) and bent himselfe wholly both body and soule to the exercise of vertue & godlinesse, that a man would scarcely iudge him to bee a man of this world. Moreouer, the wonderfull change that appeared to be in him otherwise, as well in his speech and behaviour, as in his apparell that was fine and sutable before, gorgeous as might be, and now quite altered into simple stuffe and plainest fashion, was well liked of some, but on the other side a great number thought it meere madnesse or starke folly. But as the like false verdictes giuen of the holy Apostles, that were indued with the Holy Ghost, were attainted by the effectes of the same spirit, so the perfect feare of God, with the bewayling of his former vanities, the earnest desire of righteousnesse, and his whole talke tending to these ends and concerning these matters, alwayes framed according to the prescript rule of Gods word, was a sufficient prooffe and euidence to men of perfecter vnderstanding, that the spirit of God most certainly possessed him. In his youth time hee had gotten a little smack in the Latin, by the help whereof hee was conversant in the holy Scriptures both day and night: so that by continuall studie thereof, hee had a great part of them by heart, and could make application thereof to his purpose sensibly & marvellous readily. He had also dayly conflicts with the spiritual men (as they call them) the Priests and Monks, which were the causes (said he) that not only the estate of the Clergy, but also all Christendome was so fouly corrupted, that they were almost hopelesse of remedy: for which causes hee did also diuers and sundry times sharply rebuke them. Whereat this pharisaicall generation much maruelling, enquired of him how he attained so suddenly to all this skil in holy Scriptures? how he durst presume so

arrogantly to inuay against the very supporters and lights of the Church? For indeed he spared none, but would tell the proudest of them his minde, being but a lay-man voide of all good learning, and one that had spent the greater part of his time in vaine and vnprofitable studies. Likewise they examined him, by force of what commission hee did it: who sent him: how hee was called: and by what tokens hee declared the same. Alas for them good men, when they cannot denie their abominations, nor longer hold out the light which discouereth their darknesse, euen now as in all other ages from time to time, they are driuen to these shifts. Howbeit *Valerio* answered them truly and with a bold courage to euery demand: that he had not fished for that wisdom, and caught it in their most filthie puddles, and muddie ditches, but had it by the only goodnesse of the Holy Ghost, who poureth whole floods of grace into the hearts of true beleeuers most abundantly. As for his boldnesse, he told them, that both the goodnes of his quarrell, and hee that sent him gaue him the encouragement, and that the spirit of God which is bound to no estate or degree, be it in name neuer so spirituall, specially if it be corrupt, hath heretofore chosen very idiots, and fishermen, and placed them in the roome of Apostles, to controll the Synagogue of the learned touching the law, to appeach them of ignorance, & to call the whole world to the knowledge of their own saluation: & that the same Christ had sent him, whose name and authoritie hee had for his warrant: but as for any signe to declare the same, he said it was the token of a bastardy generation, and of the branches degenerate from the true stocke of the children of God, to aske for any signes in the time of such light, when all things shine therewith, yea verie darknesse it selfe as cleare as noone day. At the length, for these and such like matters he was called to his answer before the Inquisitors, where he disputed very earnestly of the true Church of Christ, and which were the markes to know

know it by, how man was iustified in the sight of God, and of such other points of religion: the knowledge whereof, he confessed that he had attained vnto by no meanes or help of man, but by the onely handy worke of God, and his wonderfull reuelation. Howbeit his madnesse & phrensie, wherewith the Inquisitors supposed him to bee troubled, excused him for this time: yet to the end that he might the sooner come to himself again, they condemned him in the losse of all his substance, & sent him packing as poor as Iob: but heneuer repented himselfe thereof, or became other man; insomuch that within a yeare or 2. after he was sent for againe about the same matters, & then driuen to make recantation: marry, in consideration that they tooke him to be lunaticke still, they spared him his life, adjudging him neuerthelesse to weare the *Sambenite*, and to suffer perpetuall imprisonment during life, saue onely that on sundayes they brought him forth, with many other moe of his companions, and carried them to Saint Saluators Church to heare seruice. Whereas diuers and sundry times he arose out of his place, and in the hearing of all the people, controlled the Preacher when hee taught them amisse. At what time it so chanced; that the Inquisitors were not halfe so bad as other that had bene before them, so that his fact was wound v^p quietly, and excused by madnesse and folly. Afterwards, he was removed forth of prison to Saint *Lucas*, into a certaine house of religion, where he died, being a man aboue 50. yeares of age, a very wonder to the world at that time, sent to awake men out of their dead sleep of wickednesse & ignorance wherein they lay snoring and snorting so long. But forasmuch as those articles whereof he was most vniustly condemned, were strange and not heard of in *Spain* at those dayes, hee had a *Sambenite* appointed to weare, such one as was of the largest size that any were in his time, the which at this day is to be seen for a speciall monument of a notable heretike in the vestry of the chief Church in *Spain*, in a place
where.

where every man may easily see it, with this inscription wrought in capitall letters, *Roderico Valerio* a citizen of *Nebriſſa*, an *Apoſtata*, and a false Apoſtle of *Simill*, who ſaid he was ſent from God. By this mans aduertisement, as I ſhewed before, was this Doctour *Aegidio* firſt awaked, and by his inſtructions came firſt to the knowledge of the true Goſpel of Chriſt, w^{ch} lay buried a long ſeaſon before, ſo that neither maiſter nor ſcholler once heard ſo much as one word thereof. Therefore ſo oft as his matter came in hearing before the Inquiſitours, this Doctour *Aegidio* did alwayes ſtand his good friend as much as in him lay, through whoſe meanes it was thought that he found the more favour at the Inquiſitours hands in the mitigation of their ſentence vpon him, being a relapſe as their term is. But in the end Doctour *Aegidio* himſelfe bought full dearly that little curteſie that was ſhewed to this man at his mediation. For thereby he purchaſed to himſelfe both much hatred, and grew dayly into great ſuſpicion with all that pack of Pharifees, that could not wel away with his perfect and vertuous ſinceritie. Beſides theſe good inſtructions, this *Aegidio* was alſo familiarly acquainted & conuerſant with *Conſtantino Fontio*, a man excellently well learned, by whoſe dayly conference, he profited maruellouſly in ſtudie, fell to the reading of good Authors, and ſo grew to profound knowledge in the holy Scriptures: but ſpecially concerning ſuch matters whereof he would preach to edifie the people withall, he both learned them perfectly by conference with other wiſe & learned men, & partly by his own reading and experience: at the length, beganne to preach as learnedly, godly, and zealouſly, as he had before times done coldly, fooliſhly, and vnſkilfully. Then began the hearers to feel the marvellous force of that doctrine which theſe three men of great credit and eſtimation, *Aegidio*, *Conſtantino*, & *Varquia magno* taught with one conſent, inſomuch that the more they grew in knowledge from their old ignorance and blindneſſe, the more were theſe men
had

had in reputation among them, and the old hypocrites despised, that had taught them other doctrine to the great perill of their soules. Whereupon there were dayly diuers complaints brought to the Inquisitors eares of these men: but specially of D. *Aegidio*, who of meer simplicity, and by reason that he was in some more authoritie than the rest, did more openly inueigh against the aduersaries of the truth whom they began chiefly to enuie at such time as the Emperor in respect of his singular learning and integritie of life, elected him to the bishopricke of *Dortois*. For then those hypocrites began to besirre them of all hands, and to lay all their heads together to giue him a list, thinking that if he were once consecrated Bishop there, he would keepe a foule coyle in their kingdome. Therefore they cited him to come before the holy House, where plaint was entred against him by such as were their crafts-maisters, able to worke him mischiese, and to bring it about closely, so that by their meanes he was cast into prison, and therupon examined. The first matter was concerning the iustification of a Christian man, and diuers other that depend thereon; as of mans merits, of purgatory, of the meanes of satisfaction for sinnes deuised by mans braine, of the number of Mediatours, and whether there were any moethan Christ alone: also concerning the assurance of faith in such as are iustified, &c. Besides these, there were also other matters that fell out by occasion of an abominable Idoll of the blessed Virgine Marie, wrought very artificially by *Ferdinando* the King (as the report goeth): the which Image, vpon diuers feastes of the blessed Virgine, is set vp and shewed to the people with great pompe: whereupon Idolatrie or the worshipping of Images came in question. Also by like occasion of a certaine chip of wood that is very superstitiously honoured in the same Church, as a peece of the Crosse whereon Christ was crucified, the which relique Doctour *Aegidio* wished to bee burned, the same matter likewise came in talke. Moreouer, concerning

inuocation and prayers to dead saints, and the banishing out of pulpits the deuices of mans brain, and of placing therein the perfect and expresse word of God and other such necessary matters of like importance: and therewithal, to set him forward, he was charged to be an earnest fauourer of *Valerio de Nebrissa*, &c. Whereunto D. *Aegidio* made answer particularly, but chiefly touching the first poynt. wherof he made so perfect & absolute a defence, so learnedly, so godly, & so absolutely, as any hath bin hitherto heard or seene: in the which answer hee gaue his aduersaries twenty waies to take aduantage of him, and thereupon to inferre diuers other such heresies. But at that time the Inquisitours were not growne so bold as since then they haue beene, nor indeede durst burne such a man as he was for these quarrels, albeit they were vrged and called vpon on euery side very earnestly so to do. Therefore seeing that they could in no wise make him change or alter his minde, they began to deuise which way they might saue his life, because the Emperour, who lately had elected him to so great a Bishopricke, as also the whole Chapter of the Cathedrall Church in *Simill*, were becom very earnest suters in his behalfe. There was also one of the Inquisitours named *Corrano*, a good and a fatherly old man, who for that assurance which hee had by his owne knowledge of the good conuersation of Doctor *Aegidio*, and of the frowardnes of his accusers, stood his very good friend, though his wicked associate *Pedro Diazio* was sore against him; who like a proud *Apostata* forsooke the truth, wherein the same *Valerio de Nebrissa* had instructed him in his priuate lectures vpon Pauls Epistle to the Romanes: for the which hee gaue him at that time most hearty thankses, and yet notwithstanding was now become a turne-cote. When *Varquio* was dead, and *Constantino* in the low countries with the Emperour being his chaplaine and confessor, there were certaine arbitratours appointed on both partes concerning this religion that was newly come into

into Spaine. And Doctor *Aegidio* for his part among others named one *Bartholomeo de Zamora*, a Monke of the order of Saint Dominicke, a man very well learned, and one that knew the truth. Who afterwards by the Emperours meanes was preferred to the Archbishopricke of *Toledo*: whence hee was shortly after deposed for religion, or as it is more probably coniectured, vpon some priuy grudge which the Archbishop of *Siull*, high commisioner in the Inquisition, bare vnto him, and so after many conflicts with the Inquisitours, at the length died. But at that time hee could not bee present at this triall, by reason that hee was attendant vpon the Emperour: So that *Arias*, who was commonly called *Seigneur Blanco*, was ludge at that time. But what his verdit was, is already partly reported in the speciall history that I haue writen of him, and perhaps the same may come forth to light hereafter particularly ioyned with the answer that Doctor *Aegidio* made thereunto. But whether *Arias* were thereto nominated by the Inquisitours themselues, or by Doctor *Aegidio*, as yet it is not certainly known: so that some being absent, and some fearefull to speake their mindes for feare of afterclaps, the determination thereof was referred to one called *Dominico à Soto*, a sophister of great fame in the Vniuersity of *Salamancke*, and one other of the order of Saint Dominicke, who after great expectation of his coming, at the last came from *Salamanck* to *Siull*, and there entred disputation with Doctor *Aegidio* that was but a plaine-dealing man and of a small foresight, more craftily and subtilly then other had dealt before him. First, pretending much good will towards him, and perceiving that by dealing with him openly, hee could in no case remoue him from his opinion, hee fained himselfe to be iumpe with him in the same: marry hee aduised him, that forasmuch as those articles that presently were called in question were somewhat odious in most mens eares, to the end to stoppe that gappe, hee would make and

publish some apt declaration and exposition thereof, the which he offered to prescribe vnto him in the best sort that he could, that he might vse it if it liked him, or else they two to conferre about it, and set it forth to the better discharge of their consciences, furtherance of the truth, and contentation of the hearers. Whereupon *Afoto* prescribed such a president: both of them conferred about it, and in the end agreed without any controuersie. There was a solemne day of hearing appointed by the Inquisitours for that purpose, and two pulpits set in the Cathedrall Church, the one for D. *Aegidio*, the other for *Afoto*, and all the people were assembled thither. *Afoto* began his sermon, and proceeded accordingly. Immediately after the end thereof, he drew forth of his bosome a declaration quite contrary to that whereupon they were agreed. For in the former there was nothing but that which was consonant to the truth and his own conscience: in this, no such matter, but only a plain recantation of all those things whereof he was accused, and had bin a maintainer of before by the space of 2. whole yeares, and lately also during the time of his imprisonment. But the pulpits were such a distance asunder, that by meanes thereof partly, and partly with the murmure of the common people, whiles euery man gaue his verdict thereof, there was such a noise, that Doct. *Aegidio* could not well vnderstand what *Afoto* said: but yet for the good opinion which he had of him, gaue him such credit, that at the end of euery article, when *Afoto* craftily asked his consent thereto, willing him to speake aloud that the people might hear him, or else to signifie so much by some countenance or gesture, he did so, confessing that he did agree to all those things which *Afoto* had read vnto them. Whereupon he was presently condemned to suffer imprisonment for 3. yeares. Moreouer, this crafty Monk procured a prohibition against him for preaching, reading, or writing by the space of 10 yeares after, enioining him during that time, not to depart Spain. Wherat D. *Aegidio* marvelled

uelled much, hearing that his punishment was no greater, knowing nothing hereof, nor vnderstanding after what sort he was circumvented, til the time that he was brought to prison againe: whither diuers of his friends resorting to visit him, began to rebuke him for denying the truth. The which things wee neuer came to haue any notice of, but of his owne mouth in the time of his imprisonment. During w^{ch} time he chanced to hear of the death of 3. of his most deadly enemies, *Sbarroia*, a sophister & one of the order of *S. Dominike*, *Pedro Mexia*, one that took vpon him very arrogantly the title of a Philosopher without any manner of good learning, and *Pedro Diazio* the Inquisitor that plaied the *Apostata*, and forsook the truth most wickedly as was before declared. Neither is it to be otherwise thought then to be the secret iudgement of God, that 3. of the greatest enemies that the truth had, and sore aduersaries to this innocent man, should dye all within one yeare each after other, while *D. Aegidio* was in prison, and his matters in examination, and (as it is reported) that some of them should depart scarce quietly. Howbeit hee liued foure or fuyeeares after that retractation which was compassed of him by such deceitful meanes, and was neuertheless esteemed of all that godly congregation, and did as much good to other afterwards, as at any other time being at his most liberty. In the w^{ch} time, by reason of an embassie which he was sent in, he visited his brethren that sometime had been schollers to *D. Cacalia* at *Valladolid* professing the gospel vnder him, & renouncing all wickednes & impietic. Whom after he had comforted and confirmed, in his way homeward as he returned to *Smill*, being sore shaken in that long journey, by reason that he had not been acquainted with trauaile of a great while before, he sickned, and thereupon within a few dayes after departed this troublesome life, and went to euerlasting rest.

He left behind him certaine Commentaries vpon the booke of *GENESIS*, & *Saint PAUL*'s Epistle to the

Colossians, vpon certaine of the Psalmes and *Cantica Canticorum*, written by him in the Spanish tongue very learnedly, and like one plentifully indued with the Holy Ghost, the which are reserued in the custodie of diuers men of trust and credit, as iewells and treasures to the be-hoofe of the Church. The which albeit they were both learned and godly, yet other things which hee wrote in prison, doe so farre exceede them for the speciall affections moued (no doubt) by the spirit of God, and expressed therein, that a man may easily see the force of affliction & tribulation, how much it auaieth the godly for deepe iudgement in matters of diuinitie. But within two or three yeares after his death the new Inquisitors thinking that the other who had the examination of him had dealt a great deal more easily with him than became Inquisitors, seeing that they could not cite his spirit to appeare before them, which was in quietnesse and in rest, therefore they determined to shew their spite towards his carcassee & dry bones. Whereupon they digged him out of his graue, and buried in his place and vnder his name a puppet of straw, brought his corps vpon the scaffold, and vfed it in such sort as they would haue done himselfe that sitteth in Heauen with Christ on the right hand of his Father, if they could haue caught him here in earth. But God that dwel-eth on high, laugeth at their follies.

*Doctor Constantino Fontio, a Canon and Preacher
in the Cathedrall Church in Sinill.*

IT was the singular good hap of the Church (sauiug that it beaped condemnation vpon it the more) that *Constantino* should come in place after so godly a man as *D. Aegidio* was: by whose meanes *Constantino* in very short space maruellously encreased & profited in vertue and sound religion. And therefore, forasmuch as the worthines of this man was so great, I am iustly occasioned somewhat largely to discourse

discourse of him in this historie. Wherein I feare it greatly, lest I shall not bee able sufficiently to set out the commendation of that man accordingly as his worthinesse deserueth. For how can I deuise to found thy prayles sufficiently, being the most famous Diuine of any that hath liued in our dayes, and one whom God of his abundant gracious goodnesse, did indue so plentifully with so rare qualities, as hardly are to bee seen together againe in one man, so that well they may be wondered at, but neuer valued to their worth? It is a strange matter, and almost incredible, and yet true that I will report of him, for I am able to iustifie it: that of many thousands of men that haue viewed this mans qualities thorowly, there was neuer any, but eyther loued him passingly, or else hated him spitefully. Therefore as he was ordained to be both beloued and hated with extremitie: so had hee many malicious enemies, and as many earnest friends and fauourers. And heere I comprehend not vnder the name of friends, such as hee himselfe bare good will vnto, more than I account those men among the number of his foes to whom hee wished euill: but onely such as he knew not, and yet they with all their hearts both loued and honoured him. For those that he bare speciall affection vnto (forasmuch as he knew the vnconstancie of this world) were onely one or two in all his lifetime. Notwithstanding, such as he thought worthy to be beloued in respect of their vertue, he would pleasure any way that possibly he could. His youth, in comparison of other young men that be studious, perhaps he bestowed not so prayfably: yet so, as it was no hindrance to him in his age afterwards, but that he passed it with great commendation. For being a man of a maruellous pleasant wit, and in matters of disport pleasantly disposed (otherwise very faire conditioned) hee diminished his credit and estimation somewhat after he was grown in yeares, by vsing himselfe ouermuch to iesting. Howbeit, that was only with his aduersaries, who notwithstanding would as greatly haue

haue disliked him on the other side, if hee had been as sage and graue as either *Crimin* or *Cato*. And indeed there are a great sort of his sayings in many mens mouthes, which being well weighed and considered, are more worthy to be called wise Apothegmes, than pleasant speeches: but they are such as cannot aptly bee exprest, and retaine their grace in any other language. Neither did he so commonly vse to iest at any, or so finely, as at those hypocrites the Monks and Priests that had a certaine pride in themselves, of a foolish pharisaicall opinion of holinesse, being but in meere toyes and trifles. But most of all he vsed to gird the foolish Preachers, whereof there was neuer any age so full, whom the holy Scriptures account to be the vilest sort of people that are, comparing them to salt that hath lost his fauor, & wil serue to no vse. Neither can any man sufficiently maruell at his passing wit, that being in a barbarous age, when all good learning was almost lost, and forgotten among men, in this vniuersall time of ignorance, hee did either only attaine to grounded knowledge, or had very few fellowes. And in the tongues, to wit, the Latin, Greek, and Hebrew, became so notable without any teacher, that he alone had been sufficiently able to restore them vnto vs of himselfe. As for all other kinde of learning that serued to the furnishing of a perfect oratour, he attained not onely a superficial sight therein, but a perfect and absolute knowledge. With these helpes he fell to the study of holy Scriptures, wherein he became so well learned euen in his youth, that whensoever he was occasioned to shew his opinion concerning any matters, or the signification of any termes therein, he left nothing vntouched that any might doubt of; except such as were blind as buzzards, & could see nothing. Moreouer, he was so eloquent in his owne tongue, that all his auditors were brought into a great admiration thereof. Being thus furnished with these good gifts, he fell to preaching, and without comparison passed all them of this age or of the age before him. Besides these
good

good qualities, hee had a singular good discretion and iudgement in all his doings, the which he had attained vnto, partly by great study, partly by long practice and experience, but specially by great search and profound knowledge in holy Scriptures, wherein he plainly saw, as it had beene from the top of a high Tower, whatsoeuer all the world did. At such times as he preached (which commonly was about eight of the clock) there was so great resort to his Sermon, that after foure of the clocke in the morning, and many times from three, it was hard to get a good place in all the Church where a man might conveniently heare him. Notwithstanding all this fauour and affection which all the people bare vnto him (except the malicious hypocrites) belides his meat and drinke for his reasonable sustenance, and his Library which was but meanly furnished, he gathered together no other great substance: for he was a man farre from those two plagues that haue alwaies infected the Church of Christ, couetousnesse and ambition. In so much that being offered a good Canonship in the Church of *Toledo*, which many a man of his order would think himselfe in happy case if he might attaine vnto, he was so farre from the greedy desire thereof, that he contemned it, rather not caring for it, but after his accustomed manner jeasted at it merily. For immediatly after the death of the Bishop of *Vtica*, that was preacher in the Cathedrall Church, the whole Chapter with one consent offered him that place which they commonly call the *Opposition*, and sent for him thither very honourably. But he made them answer without any great deliberation, that he had great cause to yeeld them many thanks for their good opinions conceaved of him, in that they thought him worthy of so great a dignitie, saying that hee would doe the best he could to requite their curtesies. Howbeit forasmuch as his fathers and his grandfathers bones buried many yeares agoe, were now in rest and quiet, he would in no case doe any thing whereby the rest that they were in

might be interrupted. And this (I suppose) was the summe of his answer and the very words which hee spake. For about that time there grew hot quarrells betwixt the Archbishop surnamed *Silicem* a man of famous memorie forsooth, and the chapiter of the same Church. The Archbishop was hated of the chief men of the chapiter because he had openly & in opprobrious maner reported them to be descended of the loine of the Jewes: and they on the other side being men in good estate, and not able to beare these reproaches, thought to be even with this foolish Bishop that came from cart & plough, and by good hap (as a man may say) without all respect of learning or honesty, was preferred to the highest dignity in all Spain next vnder the king: and because he was a troubler of common quiet, they purposed to work him all the spight that might be: by meanes wherof none were spared that had been buried by the space of a 100. yeares, but that this good Archbishop vnder pretence of religion made inquiry of the Canons fathers, grandfathers and great grandfathers, driuing them to deriue their pedigree out of their graues. The which foolish & vngodly controuersies *Constantino* took occasion to quip them for, at such time as he was sent for to supply that place. In like sort not long before he refused a Canonship in the Church of *Quenoua*, both rich to the purse & worshipful besides for estimation, situate in his own natie soil. Moreover, being the first man that brought the knowledge of true religion into *Simill*, he did so plainly set it forth and so sincerely, so sharply rebuked those pedlers that sold all their packs of pardons and other fancies for pence, laying such things so sore to their charge, that notwithstanding they saw full well that he would proue a plague both to them and their whole generation, yet could they not finde any iust cause to accule him of but to their owne shame, and yet ceased they not to hate him deadly. Howbeit he took away their stings so cleane, that they could neuer come conueniently to poison him: neither did hee slacke for all
that.

that to set forth the truth, notwithstanding that he knew they lay in wait for him priuily. And surely it was the singular prouidence of God which so blessed that Citie, that there should be in that Church at once three such notable men and so excellently learned, *Constantino*, *Aegidio* & *Varquio*, which before times were Students together in Diuinitie, and now furtherers of vertue and good religion with one consent, and with like zeale. For *Varquio* did read vpon the Gospell after Matthew, in the Cathedrall Church; and that being done, did afterwards take in hand to expound the Psalter. *Aegidio* preached dayly: *Constantino* not so often as *Aegidio*, but to as great fruit and edifying, continuing all together each man in his roome, till afterwards that God sent stormie tempestes, to the end to try each mans building, that *Varquio* in the middest of this hurly-burly, while hee and his aduersaries were bickering together, died: *Constantino* was sent for by the Emperour and his sonne Philip, and forced to forsake *Simill*. So that Doct. *Aegidio* was left alone like a lambe among a sort of wolues to minister matter for a tragedy: the which is already declared in this historie. After whose death *Constantino* left the Emperours Court, where hee had gotten both wisedome and learning, and returned to *Simill* againe to set forward the light of the Gospell that had beene stopped for a while. The which thing he did with as much zeale as euer he did before time: so that both he himselfe was very wellesesteemed, and his sermons liked of all the people exceedingly. It was also his chance, by reason of a certaine order taken by the whole Chapter, to bee appointed the next lent after his comming to preach euery other day in the Cathedrall Church. The w^{ch} when he refused to take vpon him because of his late sicknes, being scarcely well recovered, he was compelled to do it perforce, notwithstanding that he was so weak a creature that he was sometime carried thither, & for faintnes once or twise in a sermon compelled to drink a draught of wine to refresh himself withal,

and to make him able to hold out til the end of his howre. The which (doubtlesse) was a very strange sight to behold: and yet such fauour euery man bare towards him, that hee was dispensed withall to vse that libertie. Afterwards being restored to his health, he deuised a ready way to set forward his purpose, and such as none had troden in before him. For by his meanes one *Seignior Scobario* a famous man in *Smill*, both in life and learning, to whom the Senate of the Citie by common consent had committed the charge and ouersight of the Colledge of children (commonly called the house of learning) conferring with *Constantino* about the matter, translated the reuenuethat some drunken chaplen would haue deuoutly drunk for his foule, into a yearly stipend, towards the maintenance of a Diuinitie-lecture in the same Colledge, whereof this *Constantino* was chosen reader. Who both happily tooke in hand and effectually pursued that profitable exercise: beginning first with Salomons Prouerbs, the booke of the Preacher, and *Cantica Canticorum*. Which after hee had passed through very learnedly, he proceeded into Iob, and expounded it more than halfe. All which workes are extant at this day in written hand, gathered very painefully by one of his auditor's named *Bab*. Wherein it shall appeare hereafter, as I can haue leasure to publish them, how farre hee hath exceeded all that haue written vpon these books hitherto, and how excellently wel learned he was. But some euill spirit enuying the good successe of that Citie, vnder the pretence of feruent zeale, caused him to forsake that course wherein hee ranne before, and afterward incombered him so many wayes, that he was neuer cleare quit of all till his dying day. About what time welneare, it hapned that the chiefe Canonship (which was first founded for a Preacher) fell void in the Church of *Smill*, by reason of Doct. *Aegidio* his death. Whereunto the whole Chapter would willingly haue chosen *Constantino*, as one whom they thought of desert worthy the place, for the
notable

notable gifts that both they and all the whole Circle saw in him of a long time while he continued Preacher there, but that it would not stand with the rules of their House to admit him therunto without oppositions. For vpon their last error in chusing Doct. *Aegidio*, immediately after, they entered an order, that none thenceforth should be admitted to enioy that place without their accustomed kinde of oppositions vsuall in all Churches. Whereas *Constantino* on the other side had alwaies scorned and derided those ceremonies, as toyes, not much vnlike the contentions of jugglers & minstrels for the best games. Moreouer, one *Valdesio* Bishop of *Siuill* & a courtier, owing *Constantino* a priuy grudge from the first time that he preached before the Emperor, & grew into his fauour, was very earnestly in hand with the Chapter, pressing them with their own decree, after he vnderstood that they were about to vndo it again. Whereupon there was a day appointed for the opposition, and published in the most famous Cities in Spaine, so that diuers came flocking, as it had bin a sort of crows about a carrion. But the wiser sort kept themselves away from encountering with him, for the great fauour and estimation that hee was in, so that there were but onely two that aboad the brunt: the one called *Mainelo* a Canon of *Alcala*, the other a Canon of *Malaga*, hoping belike to get some great bootie thereby. Howbeir the first vpon better aduise ment returned home againe shortly after to *Alcala*: the other Canon of *Malaga*, bolstered by the Archbishop to spight *Constantino* withall, wilfully continued the skirmish. At the length, *Constantino* being overcome through the great entreatie and perswasion of the Chapter, but especially moued by the importunate sute of a friend of his, to whom I wish he had not yeelded so much in this (for then perhaps he had been aliue at this time) resolved himselfe to stand for the Canonship, and to dispute after the accustomed order: by meanes whereof fulfilling that ceremony, he of *Malaga* was sent to shake his eares, and

the Chapter prevailed against the Bishop. There was also at the same time a little zeale which blinded *Constantino*, lest perhaps some prater should haue slept in place, that would alwaies be barking against good & godly doctrines: whereas by his accepting of the same place there was a certain likelyhood and hope, that the doctrine therby should haue the more free passage. In respect whereof, hee was the more willing, rather then for any greedy or couetous desire of attaining any wealth thereby, the which vice hee alwayes contemned with a manly courage. Whereupon, his aduersarie that stood against him perceiuing himselfe vnable to weigh with him, either for learning, countenance, or fauour which hee found at the Chapters hand, bent himself wholly to take exceptions to his person, & to disable him that way. First he began to object against him all his youthly toyes, namely mariage, the wch was before he entred into orders, charging him that neither hee was rightly priested, nor came by his degree of Doctorship orderly. On the other side, a maruellous rabble of the hypocrites that had been of his old acquaintance began to be galled afresh, seeing him so highly preferred, insomuch that they fell to reuiue old matters concerning diuers points of religion, vrging them more earnestly than they had done before time, & that in the court of *Inquisition*, wherein *Valdeso* his aduersary sat as Iudge. Notwithstanding in the midst of these broiles, *Constantino* resting vpon the good wils of the Chapter, was installed, and whiles the controuersies were at the hottest, there was much businesse in that Church by meanes of certaine books of *Iuliano panno*, whereof I made mention before. In the which stormes what place was there wherein *Constantino* might shroud his head? And yet being brought before the Inquisitours, albeit hee had thorowly displeased all his aduersaries in the former braules before, yet notwithstanding he auoided all their quarrels picked against him by his quicke and ready answers (after his accustomed maner)

so

so easily, that they could in no case get him to make any open protestation of his faith, by the which their hope was to compasse and circumuent him. And in very deepe he had escaped at the length, but that God of his wonderfull providence compelled him sore against his will, briefly and plainly to confesse his truth. For nigh about the same time there was a very honest and a substantiall widow, named *Isabella Martina*, apprehended; in whose house *Constantino* had hidde certaine speciall bookes for feare of the Inquisitours, which hee might not auow the keeping of in Spaine without present perill. Whose goods being sequestred according to the custome of the Inquisition, her sonne, one *Francisco Bertramo*, had conueighed diuers Chests of the best stuffe that his mother had, because hee would saue somewhat, so that these greedie gullies should not deuoure all. The which thing comming to the Inquisitours eares, by meanes of his vntrustie seruant who disclosed it, was the occasion that they sent immediately one *Ludonico Sotellio* their *Alguazil* to demand those Chestes. Who resorted vnto him accordingly; as he began to say his message soberly, *Bertramo* forgetting the Chestes, and supposing that the cause of his comming had been for *Constantino's* bookes; tooke the tale out of his mouth and said vnto him: *Seignior Ludonico*, I know whereabout you come, and therefore if you will promise mee on your honesty quietly to depart vpon the receite therof, I will shew you them. The *Alguazil* meaning the Chestes (as for the bookes hee neither came for them, nor knew of any such before) promised him so to doe. Whereupon *Bertramo* carried him forthwith into a secret place far within the house, and plucking forth a stone or two in the wall, shewed him *Constantino's* iewells of paper indeede, but farre more precious than gold or pearle. Whereat the *Alguazil* being somewhat astonied, to find that which he looked not for, told him that he came to demand no such maner of thing, but certaine Chestes of his.

his mothers goods, which he had purloined from the Sequeſter. As for his promiſe made vnto him for his quiet departure, he ſaid hee was not bound thereby otherwiſe, but that he muſt needs carry both him & his books to the Inquiſitours. Thus by theſe meanes came all *Constantino's* writings out of corners to light, and to the Inquiſitours hands, contrary both to his owne expectation and his aduerſaries, which would haue giuen a great peece of money to haue come by them before. And among other of his writings there was one great volume found written throughout with his owne hand, wherein (as the Inquiſitours themſelues reported in their ſentence which they gaue vpon him afterwards ſtanding vpon the ſcaffold) hee did openly and plainly in maner, as it were for his owne ſatisfaction, handle theſe ſpeciall points: that is to ſay, the ſtate of the Church, the true Church & the Popes Church, whom he called very Antichriſt: the Sacrament of the Lords ſupper: the inuention of the Maſſe, wherein hee ſaid that the whole world was deceiued & abuſed through ignorance of the holy Scriptures: the iuſtification of a Chriſtian man: Purgatory, w^{ch} he termed the wolous head, ſaying that it was a deuice of the Monks to feed their own bellies: alſo Bulles & Popiſh pardons, mens merits, ſhrift, and other articles of Chriſtian religion. The which book ſo ſoone as it came to the Inquiſitors hands, they demanded of him if he knew his owne hand: howbeit he ſhifted them off from their purpoſe a good while, and droue them off from day to day, til at the laſt vnderſtanding the will of God, who had now taken away all euations from him, he acknowledged his owne hand, and confeſſed it to bee his owne writing, proteſting openly, that all things therein containd were full of truth & ſinceritie. Therefore (ſaid he) take ye no further paines in ſeeking witneſſes to teſtifie againſt mee, ſince you haue ſo plaine and perfect a confeſſion of my opinion and beliefe, but doe deale with mee as it ſhall pleaſe you. After the which examination and anſwer,

swier hee remained in prison by the space of two whole yeares: where partly by occasion of his corrupt & naughty diet, though he were not a man greatly curious or daintie therein before time, but chiefly, of very sorrow consuming him to see so much labour, both of his owne and others his fellowes, spent in vaine vpon that good Church, which now was so miserably sacked, he fell first to be a little crased, and afterwards being not able to abide the exceeding heate of the Sunne, which made his prison like a hot-house vnto him, was faine to strip himselfe into his bare shirt, & so to continue both day & night. By occasiō whereof he fell sick of the bloody fluxe, and within 15. daies after dyed, amidst the filth & soile of the prison, rendring vp his sweet soule to Christ, for the promoting of whose glorie he had oftentimes before aduentured it most manfully. And in this time of his sicknes, as well as at the howre of his death, there was present with him a certaine young man, a Monk of Saint Ilidors cloister, vertuous and well disposed, who also was prisoner there for religion at the same time, and put in the same prison with him to keepe him company. This Monkes name was *Ferdinando*. Perhaps in the eyes of foolish worldlings this *Constantino* seemed to dye, but in very deed he resteth in peace. As for the cruell tortures, which other haue accustomedly beene tormented withall, the truth is, he neuer tasted any, not for any regard that these cruell Termagants had of such a man as hee was (whose displeasure hee had earnestly procured against him by his sharpe and quicke answers while hee was prisoner) but eyther, for that they determined to delay his punishment, meaning to detaine him, in prison a longer space, to the intent to discourage him, and to keepe other that fauoured his doctrine anie way, or were entred in that religion, in continuall awe: or else, because they thought not that hee should haue been taken forth of their hands so suddenly. Whereupon, the Inquisitours bruted a rumour abroad to the same end

and purpose, to daunt such as had been his schollers, that they might come trembling into the Court, and accuse themselves before they were sent for, vpon hope of the Inquisitours mercy: causing it to bee noised, that he in his life being vpon the rack, had confessed vnto them of diuers that were his auditours & schollers. To the which end and purpose, diuers of the next prison adioining to his, were suborned to affirme that they heard the cries and shrieks which he made at the time of his tormenting. Therefore now after his death, seeing him to be taken out of their hands by Gods good meanes, so that now they had him no more aliue among them to extend their crueltie vpon, they determined notwithstanding to worke him such poore spight as they could, in derogating from the good estimation and report which he had of all men, spreading false and slanderous tales vpon him, that hee should strike himselfe in a veine with a peece of a broken glaife, to auoid both shame and paine. There were also sung openly in the streetes ouer all the Citie diuers sithie and slanderous ditties sung by boyes in his dispraise: but whether they were published by procurement of the Inquisitours, or some of their Parasites, or of meer malice deuised and set out by the foolish and variable people, God knoweth, but the other is the more likely. Also against the day of their solemne Triumph, his corps was taken out of the graue, & in place thereof, a puppet of straw put, and afterwards set vp in a pulpit so artificially, resting the one hand vpon the pulpit, and holding the other vpright, that it resembled *Constantino* very liuely, in such sort as he was wont to preach. And no doubt but that dumbe Image did preach as effectually in many mens hearts at that instant as euer he himself had done being aliue, in derisio of whom this puppet was made. Then, at what time that sentence was to be given vpon him (to the hearing whereof, diuers came from places farre distant from *Smill*) the Inquisitours commanded that it should not be pronounced out of the pulpit where
other

other iudgements were accustomedly read, but caused the Image to be brought into their holy Court, and there to haue sentence published: which place was so high, that the the people could not well vnderstand what was read. Whereupon *Calderonio* the temporall Iudge thinking it not conuenient, and that some other subtiltie was meant thereby, moued the Inquisitours in open audience, that iudgement might bee giuen in the accustomed place, or else read in such sort that the people might vnderstand vpon what occasions they had condemned him. Whereunto when the Inquisitors gaue no great eare, but proceeded as before, there began to be a great tumult among the people, forasmuch as they could not well brook that iniurie, nor indeede would haue put it vp as it seemed, but that they saw *Calderonio* somewhat more quicke with the Inquisitours, and to tell them their duties once againe: so that they commanded the Image to be carried into the accustomed place, and sentence to be pronounced aloud, to satisfie the people withall. The reading whereof, occupied about an howre and an halfe: and the chiefe matter contained therein, was that which I haue receited before out of *Constantino's* booke. Marry, the Inquisitours added moreouer, that of purpose and vpon good consideration they had omitted many things that were so horrible, so wicked, and so strange, that it was sore against God commandement to vtter them in common audience. There bee diuers of this mans works extant that haue passed the print. First a brieue summe of Christian religion. Also one other discourse in the same argument more at large, but somewhat imperfect, or rather scarcely halfe finished: for he purposed to haue comprehended the whole bodie of Christian religion, in two tomes. In the former hee treated of faith: In the other hee thought to haue handled the Sacraments, and to haue spoken of workes, and generally of the ducie of a Christian man. As for the former part, it was already published some yeares agoe: whereby hee

procured to himselfe some displeasure and suspicion of heresie among the common sort of learned men, forasmuch as entreating of faith he did not plainly inueigh against the Lutherans, nor attributed any preeminence to the Bish. of Rome, but had written rather in derogation of pardons, of purgatory, of mens merits, and such other like trifles, then in aduancement thereof: vpon the which suspicions being examined, he would answer them, that such matters as they wanted in his workes were more pertinent to his second tome, wherein he purposed to discourse of them somewhat largely. Howbeit this other volume neuer came to light, except perhaps it were that which was hidden in the widows house, and came to the Inquisitors hands; the speciall points whereof they published, as I haue before declared. Moreouer, he set forth a Catechisme, which perhaps in other places elsewhere of more freedome and libertie was not greatly accounted of, but yet in these places of darknesse and ignorance, and vnder such tyranny, it gaue much light to many. There be also extant sixe sermons of this good mans, wch he made vpon six of the first verses of the first Psalme. Wherein the learned may see, as well the profound learning that was in him, as also his singular art for conueiance. But of all his workes, which surely were as learnedly written and as godly as anie that euer were read in Spaine, the confession of a sinner, not passing two or three sheetes long, exceeded all the rest, both for the zeale, learning, and eloquence vttered therein, most liuely expressing the affections of a Christian man, incident to such an argument. First he bringeth in a man before the iudgement seat of God, making him to see, and liuely to lament his owne filthinesse and abomination, to cast off all whatsoeuer these pharisees flattering themselves with their owne righteousness were wont to couer our nakednesse withall, being eyther deuised or established by man, and therein hee peruseth all the ten Commandments orderly, confessing him guiltie of the breach thereof, and

and therewithall maketh so plaine and absolute an exposition of the whole law, in that short summarie, that in such a breuiat (be it spoken without offence to any) I haue not hitherto scene any so lightsome. In the end hee clotheth them with the wedding garment of Christs righteousness by faith, wherewith alonely he encouragerh and emboldneth man before the face of God, as much as hee discomforted him before when as he brought him to the perfect knowledge of himselfe, & the consideration of his owne case and estate. Finally, there is no one iot that concerneth christian religion, but he hath touched it, referring it to some purpose in that briefe table: nor any affection that can be in a man, from the very first letter of the law til the last end of the Gospel, and the fruition of the heauenly habitation, but he hath most liuely expressed it. Neither had he been euer able to deuise such a peece of worke, notwithstanding his passing gifts of nature and helps of art, except he had first learned them by often experience in himself. All the which books of his writing, worthie (no doubt) to be reserued for euer, albeit the Inquisitours had a little before vnawares allowed, yet at this time they condemned them: not for any thing found in them worthy of condemnation (as they themselues testified in their sentence vpon him) but because there should be nothing extant that might remaine as a monument or a memoriall sounding any wayes to the commendation of him whom they had holden accursed. Lastly, they shewed their poore spite vpon that good mans dry bones, which they digged out of the earth, & vpon that counterfait Image made to his likenes. Howbeit hee himselfe being exalted aboue the clouds, & taken out of their chains, & deliuered from their vniust iudgements (besides the loss of these notable & worthy monuments mentioned before) hath caused a great number of his familiar friends and acquaintance comfort-

lesse to sit, lamenting and bewayling the misse of such a man. O detestable tyranny that deseruest a thousand curses, seeing thou canst not restore them againe, what amends wilt thou bee able to make to the world for the death of so many godly men as thou hast most shamefully slaine and murdered?

FINIS.

